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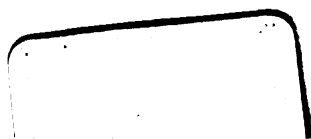
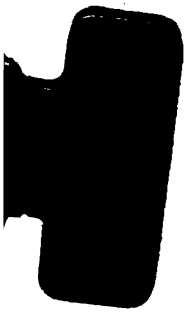
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THE JOURNAL
OF THE
British
Archaeological Association,

ESTABLISHED 1843,

FOR THE
ENCOURAGEMENT AND PROSECUTION OF RESEARCHES
INTO THE ARTS AND MONUMENTS OF THE
EARLY AND MIDDLE AGES.

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1872.

British Archaeological Association.

THE BRITISH ARCHAEOLOGICAL ASSOCIATION was founded in 1843, to investigate, preserve, and illustrate, all ancient monuments of the history, manners, customs, and arts of our forefathers, in furtherance of the principles on which the Society of Antiquaries of London was established; and to aid the objects of that institution, by rendering available resources which had not been drawn upon, and which, indeed, did not come within the scope of any antiquarian or literary society.

The means by which the Association propose to effect this object are :

1. By holding communication with Correspondents throughout the kingdom, and with provincial Antiquarian Societies; as well as by intercourse with similar Associations in foreign countries.

2. By holding frequent and regular Meetings for the consideration and discussion of communications made by the Associates, or received from Correspondents.

3. By promoting careful observation and preservation of Antiquities discovered in the Progress of Public Works, such as railways, sewers, foundations of buildings, etc.

4. By encouraging individuals or associations in making researches and excavations, and affording them suggestions and cooperation.

5. By opposing and preventing, as far as may be practicable, all injuries with which Ancient National Monuments of every description may from time to time be threatened.

6. By using every endeavour to spread abroad a correct taste for Archæology, and a just appreciation of Monuments of Ancient Art, so as ultimately to secure a general interest in their preservation.

7. By collecting accurate drawings, plans, and descriptions of Ancient National Monuments, and by means of Correspondents preserving authentic memorials of all antiquities which may from time to time be brought to light.

8. By establishing a *Journal* devoted exclusively to the objects of the Association, as a means of spreading antiquarian information and maintaining a constant communication with all persons interested in such pursuits.

9. By holding Annual Congresses in different parts of the country, to examine into their special antiquities, to promote an interest in them and thereby conduce to their preservation.

Thirteen public Meetings are held, on the 2nd and 4th Wednesdays in the month during the season, at eight o'clock in the evening, for the reading and discussion of papers, and for the inspection of all objects of antiquity forwarded to the Council. To these Meetings Members have the privilege of introducing their friends.

Persons desirous of becoming Members, or of promoting in any way the objects of the Association, are requested to apply either personally or by letter to the Secretaries; or to the Treasurer, GORDON M. HILLS, Esq., 17, Redcliffe Gardens, Brompton, to whom subscriptions, by Post Office Order or otherwise, should be transmitted.

The payment of ONE GUINEA annually is required of the Associates, or TEN GUINEAS as a Life Subscription, by which the Subscribers are entitled to a copy of the quarterly *Journal* as published, and permitted to receive the parts of the *Collectanea Archaeologica* at a reduced price.

Associates are required to pay an entrance fee of ONE GUINEA. The annual payments are due in advance.

THE CONGRESSES & PRESIDENTS HITHERTO HAVE BEEN

1844	CANTERBURY	-	-	} LORD ALB. D. CONYNNGHAM, K.C.H., F.R.S., F.S.A. (afterwards LORD LONDESBOROUGH.)
1845	WINCHESTER	-	-	
1846	GLOUCESTER	-	-	
1847	WARWICK	-	-	
1848	WORCESTER	-	-	
1849	CHESTER	-	-	} J. HEYWOOD, Esq., M.P., F.R.S., F.S.A. SIR OSWALD MOSELEY, Bt., D.C.L. THE DUKE OF NEWCASTLE. RALPH BERNAL, Esq., M.A. EARL OF PERTH AND MELFORT.
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1851	DERBY	-	-	
1852	NEWARK	-	-	
1853	ROCHESTER	-	-	
1854	CHEPSTOW	-	-	} EARL OF ALBEMARLE, F.S.A. MARQUIS OF AILESBURY. EARL OF CARNARVON. BERIAH BOTFIELD, Esq., F.R.S., F.S.A. SIR STAFFORD H. NORTHCOTE, Bt., M.P., M.A., C.B.
1855	ISLE OF WIGHT	-	-	
1856	BRIDGWATER AND BATH	-	-	
1857	NORWICH	-	-	
1858	SALISBURY	-	-	
1859	NEWBURY	-	-	
1860	SHREWSBURY	-	-	
1861	EXETER	-	-	

1862 LEICESTER -	-	-	JOHN LEE, Esq., LL.D., F.R.S., F.S.A.
1863 LEEDS -	-	-	LORD HOUGHTON, M.A., D.C.L.
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1866 HASTINGS -	-	-	THE EARL OF CHICHESTER.
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1868 CIRENCESTER	-	-	EARL BATHURST.
1869 ST. ALBAN'S	-	-	LORD LYTTON.
1870 HEREFORD -	-	-	CHANDOS WREN HOSKYNs, Esq., M.P.
1871 WEYMOUTH	-	-	{ SIR W. COLES MEDLYCOTT, BART., D.C.L.

Essays relating to the History and Antiquities of these several places will be found in the volumes of the *Journal*. The *Journals* already published are sold at the following prices, and may be had of the Treasurer and other officers of the Association :

Vol. I, £2 to the Members.

Vols. II to XXVII, £1 : 1 to Members ; or £1 : 11 : 6 to the Public.

The special volumes of TRANSACTIONS of the CONGRESSES held at WINCHESTER and at GLOUCESTER are charged to the Public £1 : 11 : 6 ; to the Members, £1 : 1 : 0.

In addition to the *Journal*, published regularly every quarter, it has been found necessary to publish occasionally another work, entitled *Collectanea Archaeologica*. It embraces papers whose length is too great for a periodical journal, and such as require more extensive illustration than can be given in an octavo form. It is therefore put forth in quarto, uniform with the *Archæologia* of the Society of Antiquaries. Sold to the public at 15s. each part, but may be had by the Associates at 10s. The third part of Vol. II, with title page and index, is now ready. It contains the following subjects :

Cromlechs and other remains in Penibrokeshire. Six plates. By Sir J. Gardner Wilkinson, D.C.L., F.R.S.

Camps, Roman Roads, and Pavements in Suffolk. By George Vere Irving.

Fountains Abbey. Twelve plates. By Gordon M. Hills.

Roman Villa at Nennig, Prussia. One plate. By J. W. Grover.

Itinerary of King Edward the First. Part II, 1291 to the death of the Monarch. By Rev. Charles Henry Hartshorne, M.A.

RULES OF THE ASSOCIATION.¹

THE BRITISH ARCHÆOLOGICAL ASSOCIATION shall consist of patrons, associates, correspondents, and honorary foreign members.

1. The Patrons,²—a class confined to the peers of the United Kingdom, and nobility.
2. The Associates,—such as shall be approved of, and elected by, the council; and who, upon the payment of one guinea, as an entrance fee, and a sum of not less than one guinea annually, or ten guineas as a life subscription, shall become entitled to receive a copy of the quarterly *Journal*, published by the Association, to attend all meetings, vote in the election of officers and Committee, and admit one visitor to each of the public meetings.
3. The correspondents,—a class embracing all interested in the investigation and preservation of antiquities; to be qualified only for election on the recommendation of the president or patron, or of two members of the council, or of four associates.
4. The honorary foreign Members shall be confined to illustrious and learned foreigners, who may have distinguished themselves in antiquarian pursuits.

ADMINISTRATION.

To conduct the affairs of the Association, there shall be annually elected a President, ten³ Vice-Presidents, a Treasurer, two Secretaries, and a Secretary for Foreign Correspondence; who, with seventeen other associates, shall constitute the Council. The past Presidents shall be *ex-officio* Vice-Presidents for Life, with the same *status* and privileges as the elected Vice-Presidents, and take precedence in the order of service.

¹ The rules, as settled in March 1846, are here reprinted by order of the Council. The variations made since that date are introduced and indicated by notes.

² Patrons were omitted in 1850 from the list of members, and have since been nominated locally for the Congresses only.

³ Till 1848 six Vice-Presidents, then the number enlarged to eight, and in 1864 to the present number. In 1868 past Presidents made permanent Vice-Presidents.

ELECTION OF OFFICERS AND COUNCIL.

1. The election of officers and council shall be on the second Wednesday¹ in May in each year, and be conducted by ballot which shall continue open during one hour. Every associate balloting shall deliver his name to the President, or presiding officer, and afterwards put his list, filled up, into the balloting box. The presiding officer shall nominate two scrutators, who, with one or more of the Secretaries, shall examine the lists, and report thereon to the General Meeting.

OF THE PRESIDENTS AND VICE-PRESIDENTS.

1. The President shall take the chair at all meetings of the Society. He shall regulate the discussions, and enforce the laws of the Society.
2. In the absence of the President, the chair will be taken by one of the Vice-Presidents, or some officer or member of Council.
3. The President shall, in addition to his own vote, have a casting vote when the suffrages are equal.

OF THE TREASURER.

The Treasurer shall hold the finances of the Society, discharge all debts previously presented to, and approved of by, the Council; and, having had his accounts audited by two members elected at the annual general meeting, shall lay them before the annual meeting.

OF THE SECRETARIES.

1. The Secretaries shall attend all meetings of the Association, transmit notices to the members, and read the letters and papers communicated to the Association.
2. The Secretary for Foreign Correspondence shall conduct all business or correspondence connected with the foreign societies, or members residing abroad.

OF THE COUNCIL.

1. The Council shall superintend and regulate the proceedings of the Association, and elect the members, whose names are to be read over at the public meetings.
2. The Council shall meet on the days² on which the ordinary meetings of the Association are held, or as often as the business of the Association shall require; and five shall be deemed a sufficient number to transact business.

¹ In the earlier years the elections were in March. After 1852, till 1862, the Annual General Meetings were held in April. Subsequently they have been held in May.

² In the earlier years the Council meetings and ordinary meetings were not held in connexion.

3. An extraordinary meeting of the Council may be held at any time by order of the President, or by a requisition signed by five of its members, stating the purpose thereof, addressed to the Secretaries, who shall issue notices of such meeting to every member.
4. The Council shall fill up any vacancy that may occur in any of the offices, or among its own members.
5. The chairman, or his representative, of local committees established in different parts of the country, and in connexion with the Association, shall, upon election by the Council, be entitled to attend the meetings of the Council and the public meetings.
6. The Council shall submit a report of its proceedings to the annual meeting.

PROCEEDINGS OF THE ASSOCIATION.

1. The Association shall meet on the fourth Wednesday in November, the second Wednesday in December, the second and fourth Wednesdays in the months from January to May, and the second Wednesday in June, at 8 o'clock in the evening precisely,¹ for the purpose of inspecting and conversing upon the various objects of antiquity transmitted to the Association, and such other business as the Council may appoint.
2. An extraordinary general meeting of the Association may at any time be convened by order of the President, or by a requisition signed by twenty members, stating the object of the proposed meeting, addressed to the Secretaries, who shall issue notices accordingly.
3. A general public meeting, or congress, shall be held annually in such town or place in the United Kingdom as shall be considered most advisable by the Council; to which associates, correspondents, and others, shall be admitted by ticket, upon the payment of one guinea, which shall entitle the bearer, and also a lady, to be present at all meetings, either for the reading of papers, the exhibition of antiquities, the holding of *conversazioni*, or the making of excursions to examine any objects of antiquarian interest.

¹ At first the meetings were more numerous, as many as eighteen meetings being held in the year; and the rule as it originally stood, appointed twenty-four meetings. Up to 1867, the evening meetings were held at half-past eight.

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1872.

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ON THE ORIGIN OF THE HUNDRED AND TITHING OF ENGLISH LAW.

BY THE REV. WILLIAM BARNES, B.D.

It has been set down and taught in our school-books that England was divided into hundreds and tithings by King Alfred ; and a ground for such an opinion is, indeed, given by Blackstone in his *Commentaries*. In book iv, c. 33, he speaks of the new modelling of the constitution as a great work of Alfred, and says that he effected it by reducing the whole kingdom under one regular and gradual subordination of government, wherein each man was answerable to his immediate superior for his own conduct and that of his nearest neighbours ; for to him we owe that master-piece of judicial policy, the subdivision of England into tithings and hundreds, if not into counties. I do not know in any Saxon-English laws or writings any good ground for this opinion, while the laws and writings of our English forefathers and of other Saxon tribes, and of the Welsh, and even the Romans, would betoken that some such out-sharings of men or homesteads were known to the law for war and the safe custody of men's life and belongings, before the good King Alfred wielded so wisely and righteously the kingship of England ; though we might believe that he righted any wrongs that the changes of time had left in the hundreds as land-shares, or in the working of them for the ends of justice ; and the laws and land-shares of Wales would go to show that the hundred was an institution of the old Britons. If King

Alfred, or Ina, or any other Saxon-English king, whose code is come down to us, had out-marked the hundreds or set up the freeborough (*freoburh*) which belonged to them, so great a change in the matters of warfare and justice would most likely have been enacted, as it is not, by some one of his laws, and the law would still show the work of the great lawgiver in its very words. The hundred and freeborough are named in the Saxon-English laws as things already known to law-bound men; and so speaks of them a law of King Athelstan, who took his kingdom only twenty-four years after the death of Alfred; and so speaks of the hundred an Anglo-Saxon law-form which bears in its wording the stamp of a very early time of Saxon-English law.

The word "hundred" (*centuria*) might sometimes be found as meaning a hundred men, though by such men the word would have, at first, meant a hundred landholders; for the hundred was pretty clearly at first what its name (*cantref*) in Welsh means, an out-sharing of a hundred (*cant*) homesteads (*trefydd*) or land-ownerships, for the ends of landwarding and law. Tacitus says that the Germani had, in war, a body of men of whom a hundred were taken out of every *pagus* (?hundred), and (cap. 11) that they met in councils (*hundredes gemote*) once a month, and that in such a council they chose a head man over the *pagus*, such as was the "hundredes ealdor," or headborough of our old hundreds. Mr. Kemble says that from the first we find the inhabitants of the mark (*mearc*) classed in tens and hundreds,—our tithings and hundreds,—and he quotes the laws of the Franks as owning the *decanus* (tithingman) and *centuarius* (hundredes ealdor). So we have traces of the hundred in the early laws of Rome, in the *centuria* and the *centurio* (centurion). The *centuria* would match with our hundred, and the word would match with the Celtic *cantwyr*, the hundred men; while the *centurio* would, at first, have been the "hundredes ealdor" of our forefathers.

Then, again, there is good ground for the belief that the Britons had formed hundreds, and even many of our hundreds, long before our English forefathers, and much longer before Alfred made any laws at all. One of the Welsh *Triads* of the Isle of Britain gives the overflowing by the inlet sea, in the time of Seithenin (about the year 500), of the Cantref y Gwaelod, or Lowland Hundred, where now is

Cardigan Bay, in which may yet be seen, at low water, two sea-walls of stone, one of which (Sarn Badrig) runs, as it is said, about twenty miles into the sea. The overflowing of this hundred is the matter of a poem by Taliessin, who, as we are told, was a bard of Elphin, lord of Cantref Gwaelod; and who, as is known, wrote long before the time of King Alfred. It is true that the word *cantref* is not welded into the poem; but the heading of the poem, which we may believe is of the time of the poem, is “Caniad pan aeth y môr dros y Cantref Gwaelod” (A song when the sea came over the Lowland Hundred). It has been put to my mind that Davies, in his *British Mythology*, has proved that the overflowing of the Cantref y Gwaelod is a puerile distortion of the flood of Noah, who is meant by the name Seithenin. It is, indeed, a distortion of the flood to make it only the overflowing of a cantref in Wales; and a distortion of the Bible history of Noah to make him to have been a Welsh waterman or sluice-keeper, and to have himself brought in the flood. And if the name of Seithenin be from *saith* (seven), it does not very well befit the eighth person saved in the ark; nor do the ten Welsh *trefydd* quite tally with the cities of the plain. If, however, the heading of the poem of Taliessin is as old as is the poem itself, it shows us that the *cantref* was known in Wales in his time, the fifth century.

Then in the time of Hoel Dda (the tenth century at the latest), the hundred (*cantref*) was known as such to Welsh law, and was built up of the following under-shares: four *erw* (ploughland), one *tyddyn*,—*erw* from *aru*, to plough. The *erw* was a very old land-share, and was sixteen rods (*hir-jau*) long and two broad. A *tyddyn* seems to have been at first one son's holding:—four *tyddyn* one *gafael* (holding or householding), four *gafael* one *tref* (homestead, home), as is shown by the word *adref* (at home), *i dref* (to home); four *tref* one true *maenor* (stone boundary), from *maen* (a stone), *gor* (a rim or boundary), whence our manor. But there were sometimes seven *tref* in a *maenor-froi* (Lowland manor) and thirteen *tref* in a *maenor withdir* (High or heath-land); twelve *maenor* and two *tref* ($12 \times 4 = 48$ and $2 = 50$ *trefydd*) in one *cwmwd*, and two *cwmwd* make one *cantref*; for the law says, “Sef yw hynny, o erif pum eugantref, a hynny yw y cantref yn jawn,”—“so this (the two *cwmwd*) is of

the number one hundred, and this is the just *cantref*." *Pentref* (head *tref*) now often means in Welsh a village, though *pentref* might have meant, at first, the head *tref* of the *cantref* (hundred) where the court was holden.

Since the lowland *maenor* had seven, and the highland *maenor* had thirteen *trefydd*, and so neither of them was of the true tale of four *trefydd*, it would seem that the *cantrefydd* must have been of earlier out-sharing than of the time of Hoel Dda. The four headings or prefaces to four codices would forbid us, as far as they are trustworthy, to hold that Hoel out-shared Wales into *cantrefydd*, for one of them is, "Hywel Dda, son of Cadell, king of Cymru, made, through the grace of God and fasting and prayer, these laws, as Wales (Cymru) belonged to him in its boundaries, and not otherwise : sixty-four *cantref* in South Wales (Deheubarth), eighteen *cantref* in Gwynedd (North Wales), sixty *tref* in Trachyrhell, and sixty *tref* in Buellt," now a township in Brecknock. Trachyrhell would mean Beyond ring or bounds, from *tra* (beyond) and *cyrhell* (ring, rim, or bound); and it might have been so called, as *odd y trefydd* (out of the *cantref*). The headings to two other codices say that Hoel called to his council six men out of every *cantref*; and they would show, as far as they are trustworthy, that the *cantrefydd* were already formed at the time of the council.

The *cantref* shows itself in the writings of the middle ages, and is found in the *Mabinogion*, as in the tale of "Math, the Son of Mathonwy," and in the tale of "Manawyddan, the Son of Llyr," in which we read of seven *cantrefydd*, with the words, "Nyt oes seith cantref well noc wy" (there are not seven cantrefs better than they).

The matter and names and word-shapes of the *Mabinogion* would betoken that they are very old, and at least they were written before the *t* was worn down into *d* or the *c* into a *g*, as in *catw* for the later *cadw*, and *cruc* for *crug*, and *Caratoc* (Caractacus) for *Caradog*.

In 26 Edward III (1352), a land-roll of Anglesey was taken, and it had then three cantrefs, Aberfraw, Cemaes, and Rhosir. Whoever might have first out-marked the hundreds and tithings, the law for which they were out-marked, that of the freeborough (*freoburh*), or, as the Normans called it, *francplege*, was a most early institution of our tribes, with other races, and grew out of the right and might of the

house-father, whose stead the headborough or "hundredes ealdor" had in some points taken up; while the landowning house-father was borough for his wife, daughters, and boys, and *theowes*. In the deed of standing at the *mot* for another man, so as to be *burh* for him, a man was said to "thing" (*thingian*), or give word or pledge for him; and if a man could not "thing" for himself, but was "thinged" for by a landowning house-father, he became his *theow* (a stub-root form of the word *thing*, and meaning one "thinged" over; whereas a *thaegn thaen*,thane, was a man who had "thinged" or pledged himself to another, as a king's *thaen* to the king, or a common *thaen* to a landholder.

The hundred seems to have been known to Saxon-English law before it took the name hundred, as the hundred was theretofore called *hynden*, and hundred and *hynden* are words akin to the word *hand*, which has been, at some times or places, *hund*, *hond*, *hand*; and the two hands, reckoned in fingers and thumbs, are ten; or the hands' times the hands, ten times ten, or our hundred: sometime called *hand-teontig* or *hand-tenty*; or the hands by ten, or the *hynden*. In a law of King Ina of Wessex, who took the headship of Wessex about one hundred and eighty years before Alfred's kingship, is the law: "Se ðe bið werfaehðe betogen and he onsacan wille ðaes sleges mið aðe, ðonne sceal beon on ðære hyndenne an cyningaðe be þrittig hida" (whoever is charged with deadly feud, and will deny the slaying on oath, then there shall be in the hundred [*hynden*] a king-oath of thirty hides).

Cornwall as well as Devon is out-shared into hundreds; and yet in the time of Cenwalh (659), and on to the time of the Ceawlin, in 577, the Parrett and Upper Axe (rivers) seem to have been the understood boundary between the two races, English and British. And in 835 the West Welsh of Cornwall helped the Danes against the West Saxons under Egbert. And even Exeter was a British town till the time of King Athelstan, in 940, after the death of Alfred; and it is not very likely that King Alfred had already pushed the law of freeborough and the hundred into Cornwall; nor has it been written what later king brought the Cornish under the English "hundredes ealdor."

Jersey is out-shared into a kind of wardships called *centaines*, or hundreds, under peace officers called *centeniers*;

and, under the *centaines*, into *vigntaines*, or twenties, with their *vignteniers*; though I know not how old these divisions may be; and Winne, in his *History of Ireland*, says of Dermot, the king of Leinster, who sought from Henry II the help of English swords for the quelling of a rebellion against himself, that he promised to the two English leaders, Fitzgerald and Fitz-Stephen, the city of Wexford and two *cantreds*, or hundreds, adjoining, if they would levy a band of men to assist him in his undertaking. These two so-called cantreds, or hundreds, are now, I believe, called the baronies of Forth and Bargo; and if the Irish had theretofore called them hundreds, they betoken an early land-sharing into hundreds in Ireland.

In Scotland, which was heretofore the land of the Scots (who were Irish) and Picts, most likely of the same race, and in the northern shires of England, which were British till the battle of Catteraeth, in the sixth year hundred, we do not find the English hundred by name or in kind, unless the wairds or wards, or small districts, may answer to either our hundreds or tithings.

In Yorkshire, south of which the hundred by name takes on, we have Ridings or Trithings, and the *Waepentaece*, or weapon-taking, or teaching, or muster, which in law matches the hundred; and over the hundreds in Kent are the "laths" or muster-shires, so called from "ge-laðian," to gather or muster. It is said that in Kent the hundreds are small, as if they are British out-sharings, which would not be unlikely, since in Cæsar's time the buildings or houses were very thick; and the landholdings might, at the out-marking of the hundreds, have been small.

Now the under-shares of the English hundred were tithings, and as it is, therefore, clear that the Welsh did not take their under-sharings from the English, but built up their *cantref* of other and many more under-shares, so it is less likely that they took from the English the hundred itself. It is not at all likely that the British first out-marked the hundred, and then out-dealt them into the lower shares, since we could not take sketches of unforemeted land, and then out-share them into a *gwentale* of ploughlands of foregiven size. Moreover, the heads or *mot*-spots of many of our hundreds are out-step places, such as British barrows or earth-works, or lone hill-tops, where there was never an English

population ; and which, while they would be of great interest to the British mind, would very lightly, if at all, hold the mind of Englishmen.

In Dorset is the hundred of Culliford Tree, with the hundred barrow which was opened some years ago by Captain Damer, who found in it the bones of four bodies, on the neck of one of which, that of a lady, was an amber necklace with a golden bob ; the hundred of Eggerdon, an earthwork on a bare hill ; and Bradbury, another such fastness ; with the hundreds of Hundred's barrow, Rowbarrow, and Loosebarrow, which are barrows or earthworks. Among hundred's mot-grounds in out-step places are Combsditch or Congresdike, a dike running north of Whitchurch ; Uggescombe, a lonely hollow ; Cogdean, a hill near Wimborne ; and other out-step places, as Godderthorn, Tollerford, Brownshall, and Red Lane.

The upshot of my reasoning on these grounds is that England was not divided into hundreds by King Alfred, nor by any one king of the English people. I believe that the Saxon-English found the hundred (*cantref*) as an institution of the Britons, as we know the Britons had a freeborough of kindred, from which the English, who did not settle here on the land by kindreds, took the freeboroughship of landholders, whether of one kindred or not. The tithing might have been one of the institutions of English law, as we are not bound to believe that the English out-shared the hundreds into so many tithings each, as I do not think they have all an even toll of tithings.

ON THE MUNICIPAL ARCHIVES OF DORSET.

BY J. O. HALLIWELL, ESQ., F.R.S., F.S.A.

THE corporate towns of Dorset, on which I had to report, were Blandford, Poole, Wareham, Corfe Castle, Dorchester, Weymouth, and Lyme Regis. This list includes all the corporate towns except Shaftesbury, which it will be my business to visit at another opportunity. On this occasion it was too remote from the centre of our operations to be included in my researches. The town of Corfe Castle was also left unnoticed, owing to want of information from that place. Probably on the occasion of the visit to be paid to that place on the last day of the Congress, something may be done in the way of inquiry to fill up the blank. Blandford offers nothing for investigation, its muniments having been destroyed in the great fire which occurred there in 1731. Poole possesses muniments considerable in quantity, but at this time they are widely dispersed. The Mayor gave authority for me to inspect them in London, where they, or a large part of them, have been sent, and placed in the hands of the law advisers of the Corporation on account of a suit at law respecting harbour-dues. Every facility was given to me by the solicitors; but then I found that a further separation had been made by dividing the documents amongst the learned counsel, and so that at present it was impossible to obtain any general view of the muniments of Poole. From Wareham I ascertained that nothing exists there but one charter of the time of Queen Anne. The group of western boroughs has been much more fruitful. At Weymouth I find that a large part of the town papers are in private hands, belonging to Mr. Sherren, who acquired them at the time when the Municipal Reform Act, amongst other evils, led to the ousting of what in many places was deemed dusty rubbish. It is fortunate that Mr. Sherren intervened to save from the waste-paper basket, by purchase, a quantity of curious matter of great local interest. Mr. Sherren has kindly placed the whole of them in my hands for examination; but the only documents I propose to produce are some relating to ecclesiastical affairs in Melcombe Regis.

These Mr. Black will read and expound. Others of these papers have been largely used in that excellent book, *Roberts on the Social History of the Southern Counties*, and from that book some idea of their very miscellaneous character can be gained. Still belonging to the Corporation is a curious grant of arms of 1592, and a series of charters which Mr. Black should observe upon. The town books do not go back farther than 1617, and appear to me to be of no general interest. Of the Dorchester records I believe that I can note most of any antiquarian value :

1. A petition for erecting a prison for the county, 33 Edward I. A deed in fine preservation.

2. The Doomsday Book of Dorchester, at least a MS. so called. It is a stoutish folio, on vellum, of the fifteenth century, containing copies of deeds, wills, and charters, chiefly, if not entirely, relating to the town. It would take a week to read properly, and I doubt if the result would be worth the trouble; but it is a book you should glance over. In one of the charters of 6 Henry IV there is a mention of a chapel of St. Rowland in Dorchester.

3. Stewards' accounts, 1554-1610. I never read through a more uninteresting series of accounts. The only thing of the slightest interest is the following entry under A.D. 1583: "Paid Thomas Stillerd for the chest and lock in the church wherein the writings are, viijs.," which I copy because you may like to note it if a paper is written about Dorchester Church.

The Corporation minutes do not begin until 1619. The sessions' books commence in 1618. There are also heaps of Corporation leases. None of them appear to be of any general interest.

In the matter of the Bridport records, the principal MSS. are :

1. An old MS. of the statutes of the realm, on vellum.

2. Thousands of old deeds.

3. A folio MS. called the Dome Book. It is a *compotus* of the bailiffs and cofferers, commencing in the thirty-second year of Henry VI. It relates chiefly to officers' elections, and is very uninteresting.

4. A grant of fairs, 36 Eliz.

5. Proceedings of the Court of Record.

6. A book of the fraternity of St. Katherine. Small volume, on paper, fifteenth century.

7. Folio MS., *compotus* of the bailiffs from the time of Richard II to Henry VI.

8. A 12mo MS., fifteenth century, book of the fraternity of the Holy Cross in the Chapel of St. Andrew.

9. Book of the assize of bread and ale, a MS. of the fifteenth century. 4to.

10. Copies of wills, deeds, and court-rolls of Bridport, on vellum, fifteenth century.

11. Book of the "Fraternitas Torticiorum in Ecclesia Beate Marie de Bridport"; small MS., on vellum, fifteenth century.

The Bridport records are very voluminous; and no report, to do justice to them, could be made under at least two or three weeks' work. I have done what I could in the time at my disposal, and have copied a short statement of accounts relating to Bridport church. The accounts of Lyme Regis illustrate local history and social life, as is abundantly shown in Roberts' *Social History*; but the following entries are all I see of much historical or general interest: "A.D. 1596. Item, payd for the cariage of a lettre to Mr. Drake, to geve him advertisement of the Spanishe shippes, and to cause his parishioners to come hither to help us, *iiiiid.* Item, payd for cariage of a lettre to Sir Walter Rawley, *iis.*" These entries may possibly be given by Roberts, but I have not his book here to refer to. The mayors' accounts commence in 1545, but those of many of the subsequent years are missing. There is also a folio volume of town accounts (1576-1664), solely of local interest. Other MSS. are:—

1. A book of orders of the Corporation, 1594 to Charles the Second's time. Folio.

2. Muster-books and letters, *temp.* Eliz.

3. Proceedings of the Court of Hustings, a sort of court of record, from a very early period. Obviously of no use excepting for local history.

4. Cobb accounts, sixteenth and seventeenth centuries; very voluminous. Chiefly relating to duties levied on vessels and goods entering the Cobb.

5. Subsidy accounts, *temp.* Eliz. Bridport Corporation MSS.: "Charges laide owte for the Church of Brytporte in

anno domini 1656. Imprimis, for whopynge of the holy-water bokett with two newe hoopys, *iijd.* Item, for mendynge of the locke for the vestuarye, *viijd.* Item, for mendynge of the haspe of the Churche yearde dore, *ijd.* Item, for *ixli.* of wax for the Paskalle taper, the faute taper, the alter, *xs. vjd.* Item, for mendynge of the image of the best crosse with wyer, *ijd.* Item, for *iiijli.* of lead multyd in the best candelstyckes, *vjd.* Item, to John Skynner for watchynge of the Sepulchre, *iiijd.* Item, for mendynge of the key of the vestuarye dore, *iid.* Item, payd to the plumber when he came to see the Crosse upon the Tower, *viijd.* Item, payd to John Hudson, William Butcherell, John Downe, and Thomas Downe, for their paynes yn takynge downe the crosse, *xvjd.* Item, to John Howper for a borde to mende the gutter uppon the North Ile, *vjd.* Item, for nayles to nayle the same, *jd.* Item, for a pounce and di. of wax for the tapers ayenst the dedycacion of the Churche, *xxjd.*"

ON THE ANTIQUITIES OF PORTLAND.

BY GEORGE E. ELIOT, ESQ.

IN reading a paper upon the antiquities of Portland I must warn my hearers at the beginning not to expect too much. The almost complete isolation of Portland has prevented it taking any great part in the historical events that have so crowded upon other parts of England; and while the great drama of the history of this country has been played out, Portland, like some back eddy, or some quiet pool by the side of a rushing torrent, has had only its own simple domestic history of its own simple and somewhat primitive inhabitants. Here we shall find no lordly mansions dating back to the times of feudal barons; no churches exhibiting the taste, the grandeur, and the piety of our ancestors hundreds of years ago; no Druidical circles or Roman amphitheatre. But this same isolation gives Portland a peculiar interest in the eyes of the archæologist, for while he finds, perhaps, but a few things that come within the range of his peculiar study, he finds those few, if I may so term it, in a

remarkable state of preservation : in fact, until within the last thirty years, the advancing step of modern improvement had done little to disturb the quaintness of primitive Portland, or to alter its native customs ; but now (shall I say alas !) the ferry at the entrance to the island has been bridged, a railroad-station is the first object that greets you, the telegraph-wire spans the island, its stone is sawn by steam and worked by machinery, plate-glass windows appear in many of the shops, a government convict-prison stands in its midst ; and I need hardly say that in the face of these innovations, every year it becomes more difficult to preserve the rapidly disappearing antiquities, social and physical, which have hitherto existed on the island.

As an evidence of the complete isolation of Portland until, as I have before mentioned, the last thirty or forty years, I will mention one or two facts. Until within this period marriage with a mainlander was almost unheard of in Portland, consequently we find a few surnames predominant in the island. Some years ago, in a Directory of Dorset, it was found that of a hundred and ninety-six persons having a trade or calling in the island, twenty-one (or nearly one-ninth) bore the name of Pearce, fifteen were Combens, eight were Whites, ten were Stones, seven Flews, and five Scrivens ; and if, as has been suggested, Pearce is a corruption of Pierre, of course the twenty-one Pearces and ten Stones were identical names. There is also a curious term used for a mainlander. He is called in Portland a "Kimmerling." It is, I believe, a term unknown elsewhere ; and my friend Mr. Barnes has made a suggestion which, I am sure, he will not mind my repeating. It is that the term comes from "Cymru-ling" or Briton. If such be a true derivation, the term is an interesting relic of the past.

Pieces of evident Roman pottery, part of a tessellated pavement, and some personal ornaments, have from time to time been found in different parts of Portland. I am sorry to be able to do little more than mention these, as, although there is good evidence of these things having been found, through want of appreciation they have gradually become lost. I have, however, succeeded in rescuing a few pieces of pottery,—one found in an old well which was discovered a little to the south of the parish church. I am assured that a good deal more was found there, but it has

been lost. This well was discovered accidentally in a field by a shepherd, who, when driving a stake one day for his sheepfold, was surprised by its suddenly disappearing. It was opened by Mr. Pearce, a stonemason of Reforne, and was found to be filled up to within 4 feet of the surface. It was about 2 ft. 6 ins. in diameter; and the walls of the well were composed of neatly laid stones about an inch thick, such as are now found near the surface, amongst the rubble, in opening quarries. It was 16 ft. deep, and the bottom of the well was concave; and the bottom and the sides, to the height of some 4 or 5 ft. from the bottom, were plugged down with clay, so as to hold any water that might be there. At the bottom a great quantity of Roman pottery was found. It is much to be regretted that, through an accident, all these pieces have been, with very few exceptions, lost. Some of the smaller vases were very perfect; and of others, such large segments were found as to show very clearly the size and shape of the original.

Further south, still nearer the village of Southwell, great quantities of pottery have been found, as well as some iron implements, and all within some lines of embankment which are perceptible to this day. Those lines, when I saw them and examined them some time since, were clearly parts of a circle; and at the time I was there, the foundations of a field-wall were being excavated, and it is no exaggeration to say that the loose earth which was being thrown up was full of shreds of evidently Roman pottery. In a few minutes I filled my pockets.

Various other Roman remains have been discovered during the progress of the Verne works. Some of them have already been examined and written about.

I have with me here a few things which have been kindly put at my disposal, for this meeting, by Colonel Belfield of the Royal Engineers. First, I have here a bronze coin of Antoninus Pius, discovered about two feet under the surface on the North Common. Near it was also discovered what must have been once a pretty little ornament, a small circular Roman fibula. It has an inner circle marked off in divisions, in which the enamel, green and red, still remains visible; the hinge, or part of the clasp, at the back, remains. The enamel which fills up the rest of the disc has perished. Another coin I have is one of some variety. It is a gold

coin slightly dished in shape. Mr. Evans, the numismatist, has examined it, and thinks it Gaulish rather than British, although it certainly approaches very nearly some of the known British coins of the charioteer type. A third coin is a silver penny of Henry III. It has the king's head with a crown surmounted by a cross, and the right hand grasping a sceptre, also surmounted by a cross. On the reverse are the words TERRI-ON-LUND. Terri le Channier was one of the keepers of the mint in 1222. Another piece of antiquity I have here is a somewhat ponderous instrument of iron, about twenty inches in length, and fourteen pounds in weight. The weight is in the centre, the extremities tapering off, the one to a point, the other to a chisel-shaped end. This was found on the North Common, near the fibula and the coin of Antonine. It has been thought by some antiquaries that this and a similar instrument of iron, of similar weight, shape, and size, were specimens of metal-iron in the pig. This may have been the case; but I rather incline to the suggestion offered by Captain Ferguson, that they are primitive hand-jumpers,—the tool used for loosening the stone, to prepare it for being split and detached from the original block in the quarry. Not only are the edges bevelled, as Capt. Ferguson suggests, to save the hand from injury; but you will also observe a cavity on one side, which seems purposely made to give the hand a better and firmer grasp. Again, the fact of one end being chiselled and the other pointed, seems to show that it is a manufactured instrument; and further, the weight is so eminently fitted for the efficiency of the instrument as a jumper. And if our military forefathers could wear and fight in the suits of armour we see hung up in the Tower of London and elsewhere, it is equally possible that the arms of our ancestral quarrymen would have wielded with ease a fourteen pound jumper. I have also kindly lent me, by Mr. Holland, a very perfect urn and basin. They were found in a grave, in 1863, in the Witheyscroft Quarry, about four feet below the surface. The coffin was a rude one, made of slabs of rough stone, and the urn was full of fragments of bone.

We now come to some of the social antiquities,—the old customs which have been preserved so well, but which we fear may soon have to yield to modernising influences. For some hundreds of years Portland has been a royal manor,

and as lord of the manor the sovereign claims a royalty upon all stone quarried from crown lands. This royalty amounts to a shilling per ton; but Charles II made a remission to the inhabitants of three-fourths of his dues, and nine-pence per ton is now paid to three trustees to lay out for the public benefit of the inhabitants.

A court-baron is held twice a year, in the months of May and November, under the presidency of the steward, for the time being, of the manor. At this court the reeve (*i. e.*, the man appointed for the year to collect the royal dues) renders his accounts. This reeve is chosen by rotation from amongst the tenantry on the royal estate, the tenant who pays next lowest quit-rent to the outgoing reeve being chosen. We find the ancient title of reeve preserved in but few titles handed down to our day. The sheriff of the county was originally the shire-reeve; and in the now almost extinct office of sea-reeve, whose duty was to collect any valuables the sea might throw up (*ejectum maris* in old legal phraseology), and take possession of any wrecks that might come ashore, in behalf of the lord of the manor, we find traces of this ancient Saxon title.

The first proceeding of the court-baron is to swear in the homage-jury, which consists of twenty-two jurymen, two affeerors, and the bailiff; the affeerors, or affirmers, being officers appointed to affirm upon their oath what penalty they think in conscience ought to be inflicted upon any persons who have committed faults recognisable at the court-baron. The court then proceeds to the usual business of passing surrenders and admittances, settling encroachments and boundary disputes, and also, by means of presentments, claiming the ancient privileges belonging to the tenants of the royal manor of Portland. For instance, the terms of one of the presentments run as follow: "We also present that we have three ways to dispose of our lands, namely in free church gift, surrender in court, and the last will and testament. That the gift of land in church, before two or more tenants, is not to be revoked, whether for term of life or for ever; that if land be surrendered in court, the heir hath power to redeem it, if he bring the principal money which the party gave for it for his use, before two tenants or more, within one year and one day; and by last will and testament we may give our land to whom we please."

Such are the surroundings in which is embalmed one of the most ancient of the customs of Portland ; one, I may say, altogether unique at this date in England ; and one which at once carries us back to those days when many a large landed proprietor or feudal baron could neither read a book nor sign his name ; and when, for the benefit of those (the great majority) who could not read, a man put his sign (the blue boar, the golden lion, the white hart, etc.) over his shop instead of, or as well as, his name. I refer to the manner of keeping the accounts of the royal dues by cutting the reeve-pole. Every year the reeve for the year presents his reeve-pole, on which are cut the various sums paid by the different tenants in the different villages of the island. The pole, as you see, is square, and on each side are cut notches, each notch denoting a current sum. Thus a full notch is 1s., a half-notch 6d., a full scratch 1d., a half-scratch $\frac{1}{2}$ d., a quarter-scratch $\frac{1}{4}$ d. The reeve-rent amounts now to about £15, and is paid by about five hundred tenants, of whom more than half stand as heirs. But of this more presently. Of course books and accounts are now kept as well, but they have not as yet displaced this ancient method of keeping accounts.

So we find here, as the archæologist does every now and then in his researches, some ancient relic of the past, standing out amidst the improvements and advances of modern education and civilisation, like some venerable, stunted oak amidst a forest of saplings ; not, perhaps, untouched by the hand of time, but preserving its vitality, and holding up a picture of the past when all that flourished with it has long ceased to exist. And however much we may venerate these monuments of former ages, however charmed the archæologist may be to discover some ancient mansion with its inconvenient rooms or its ill contrived passages, its damp and unhealthy situation, or however much our curiosity may be excited to bring to light a Portland reeve-pole, I think we cannot be too thankful that our lot has fallen in busier and more stirring times, perhaps ; but in days when health and home-comforts are understood and enjoyed, and when it is not necessary to scratch on a stick what the youngest boy in our national schools can write with ease and read with fluency. The reeve-pole, however, exists side by side with the ordinary method of keeping accounts.

We now come to a custom which modern innovations and modern laws have left untouched. I refer to the custom of conveyance of land. I have before mentioned that at the half yearly court-baron a presentment is made claiming the ancient privilege of disposal of land by free Church gift. This custom is, I believe, unique, and Portland is probably the only place in the United Kingdom where a Church gift is recognised as a legal conveyance of land. If the reeve-pole may be compared to the stump of some venerable forest tree, which exists only to point out its ancient greatness, the Church gift may be compared to an equally ancient tree; but one which is still vigorous and healthy, producing its leaf and fruit; and although this custom is surrounded by younger, more complicated, and, I may add, more expensive customs and institutions, it is yet vigorous as ever, and, as I mentioned just now, the only recognised legal conveyance of land in Portland. The legal transaction is extremely simple. A deed is drawn up free from the modern legal verbose terms, and commences somewhat in this fashion:—“Memorandum, that upon such and such a day, I, A. B. of Portland in the county of Dorset, came in the parish church of Portland, and did then and there, according to the ancient custom, time out of mind, freely give unto my loving son-in-law a certain piece of land.” Then follows a description of the property, its boundaries, position, etc. Of course this “free gift” usually follows, or is followed by, the consideration-money; but it is not necessary to mention the sum paid on the deed. The purchaser and vendor then meet in the parish church of St. George, and in the presence of two householders, who sign the Church gift as witnesses, the vendor signs the deed, a small fee is paid to the clerk, and the legal transaction is complete. I have heard, but I have not been able to verify the statement, that this custom is decidedly Danish in its origin. Mr. Barnes has, I think, evidence of its being Saxon. If any of our friends can throw any light upon the origin of this custom, it will show the advantage of these things being discussed at meetings like the present.

But to pass on. Portland is not only peculiar in its method of conveying property, but is also peculiar in its method of distributing property, for there is no such law known in the island as the law of primogeniture: in fact, we find to this

day, in active operation, the old Saxon law of gavel-kind,—a term thought by some to be derived from the three Saxon words, *gyfe eat kyn* (give all kind), *i. e.*, to each child his part; and by others, from the British words *gavel* (a hold or tenure) and *conned* (a family). The law of gavel-kind ensured an equal distribution of property amongst the different members of a family, and as such is observed to this day in Portland. The consequence of the operation of this law is that the land is cut up into innumerable strips of holdings (“lawns” as they are commonly called in the island), and even these small strips of land frequently belong to several members of the same family: hence it is that upon the reeve-pole we find several of the sums inscribed payable by the heirs of so and so. More than half the sums, as I mentioned just now, are thus payable ($1d.$, $\frac{1}{2}d.$, $\frac{1}{4}d.$), due from the heirs of some deceased tenant. If any advocate for the abolition of the law of primogeniture wants an argument to strengthen his cause, I can safely recommend him to pay a visit to Portland, for we find there (and I do not think it by any means an unfair deduction to make from the facts of the case), we find there, as a consequence of this wholesome law, an amount of independent thrift and honest competency rarely to be met with so generally amongst a population so numerous. Some years ago an elder son tried how far he could shelter himself under the English law of primogeniture; and his father having died intestate, he laid claim to all the freehold property. The case was put into the lawyers’ hands, and after dragging its weary length in the law-courts for several years, was finally arranged by arbitration; and the small remnant that was saved, after paying the legal expenses of a many years’ suit, was equally divided amongst the two contending brothers. The result has not encouraged other elder brothers to satisfy their greed under the protection of English law; so that we find gavel-kind still to be the law of the island.

The laws of Portland are also favourable to the rights of women. A woman may, “during her coverture, dispose of any property belonging to herself, in her right by will or testament, to whom she please, as if she were single or unmarried.” And if this be, indeed, an ancient custom handed down (shall I say) from happier days, then the attempt to deliver women from their thralldom and subjection now-a-





IMPLEMENTS FROM MAIDEN CASTLE.

days, is no liberal advance of modern civilisation, but a return to a state of things which advancing civilisation has obliterated.

These are some of the old customs and laws peculiar to Portland. Many of them, I believe, are quite unique ; and it is because I fear they will rapidly disappear now that Portland is brought into such immediate contact with the mainland, that I have made this effort to preserve an account of some of the most curious and most ancient ; and if it will lead to the subject being investigated by some abler hand than mine, and thus to more light being thrown upon them, I shall feel that my humble endeavours have not been entirely in vain.

REPORT ON ANCIENT REMAINS FOUND AT MAIDEN CASTLE, DORSETSHIRE.

BY H. SYER CUMING, ESQ., F.S.A. SCOT., V.P.

IN compliance with the wish expressed at a former meeting, I have drawn up a brief report on the ancient remains exhumed at Maiden Castle during our Weymouth Congress, and kindly transmitted to London by the Rev. William Barnes, B.D.

The position and general features of this famous stronghold are so well known that it would be superfluous to descant on them, but an observation respecting the origin of its name may not be deemed altogether out of place. The designation *Maiden* is generally asserted to signify "the fort on the grassy plain," being derived from the British words *mæ* and *din*. I would venture to propose to substitute *maen* for *mæ*; thus making the title imply "the stone fortress",—an appellation which seems fully justified by the discovery of extensive traces of masonry, of which ocular evidence was produced to our members last August. It is far from improbable that the stone fortress may have been erected on the site of a much older earthwork, though the relics we are about to consider do not indicate an extremely remote antiquity.

We will commence our survey with the *ficilia*, few if

any of which can with certainty be referred to the neolithic period; the majority ranging apparently from the bronze era down to the time when Roman legions and Roman example had subdued and influenced the Durotriges, and their lands had become a portion of the province of *Britannia Prima*.

The most ancient fragments of pottery are decidedly portions of hand-made vessels. They are of blackish and brownish hues, the paste consisting of fine clay mingled with sand; the absence of the angular bits of silex seen in the more archaic *fictilia* being very noticeable.

With this hand-made pottery must be associated a subgroup represented by four fragments of vessels of a very remarkable character; differing materially from the preceding, and presenting features strongly reminding us of the *fictilia* of ancient Mexico and Peru. We need not, however, travel quite so far as America for a similitude to this peculiar fabric, for such has been found in the older graves of Germany. These *vestigia* show that much care was bestowed on the construction of the vessels, which are well fired, their paste compact, and their surfaces smooth and glossy. Two of the examples are of a uniform red colour on the exterior, the third black, and the fourth clouded black and fawn. The last is a portion of the rim and side of a somewhat globose urn, impressed with a bold chevron pattern and horizontal lines, both being decorated with little transverse nicks or depressions. (See Plate 1, fig. 1.)

This hand-made pottery is followed by another group composed of parts of vessels which were clearly turned on the wheel, and some of which indisputably exhibit a Roman influence in *contour*. Take, for example, the remnant of the neck and side of an urn of black ware. (See Plate 1, fig. 2.)

One of the packets sent to London is inscribed, "Sand and clay (not natural formations); the latter found ready mixed with charcoal and sand, for making urns, etc." The only observation required in addition to this description is that one of the lumps of kneaded clay retains the mark of the workman's thumb; the skin of which, to judge from the impression, was rather coarse.

Besides the remains of vessels, and the clay and sand presumed to be prepared for the fabrication of such articles, we have before us two other examples of *fictilia* of much

interest. They are portions of triangular bricks measuring about two inches and a half in thickness. They are of light, drab coloured, compact clay, well fired, both having a perforation from side to side, near the points. Triangular bricks have been discovered at Malmesbury and near Canterbury, having perforations through them of about the same diameter as those in the Dorset examples. The date of the Malmesbury bricks is not well defined;¹ but those met with in Kent positively belong to the Roman epoch, and constituted a portion of a hearth, with which was an iron *tripus*, hooks, etc., for cooking.²

Having dismissed the terra-cottas, we will pass on to the stones, the largest of which are in all likelihood the vestiges of an *aelwyd*, or hearth, formed of a flag of the well known shelly stratum of Portland, and exhibiting visible traces of fire not only on its surface but for some depth in. Hearth-stones with burnt surfaces have been found in several of the lake-dwellings of Switzerland and other countries, so that the use of such things in remote ages is a well established fact.

Coal was a substance known to the Britannie Kelts, who called it *glo*; but whether the old occupants of Maiden Castle ever employed Kimmeridge coal as fuel is a question I will leave others to determine, and will merely affirm that we have a specimen of this bituminous shale from the locality. It is very fragile, and requires careful handling.

In connexion with fire may be mentioned a lump of scoria, apparently ferruginous clay, which is unaffected by the magnet in the mass, but becomes attractable when reduced to a fine powder. The fusion of this mineral was more probably through chance than design; but the presence of the specimen is nevertheless worthy of record.

The occurrence at Maiden Castle of the two following fossils may be due entirely to accident, but it is well to note their discovery. One is a piece of silicified wood, the other the upper portion of a pinna-shell in its ferruginous matrix. Fossil remains have been found in ancient sepulchres, as, for instance, the belemnites in the barrow on Roke Down, Dorsetshire, the opening of which is described in our *Journal* (ii, p. 100).

¹ See *Gent. Mag.*, Dec. 1831, p. 500.

² See *Journal*, xviii, p. 272.

One of the discoveries made at Maiden Castle seems to point to the warlike doings of its old garrison, viz. a large quantity of beach-rolled pebbles, apparently selected for the purpose of sling-stones. Thirteen examples from this "find" are submitted, by which it will be seen that some are of flint, others of quartz; some globose, others more ovate in form; but all well suited for slinging. Respecting the use of the sling in Britain and other lands, I must refer you to our *Journal* (xx, p. 73).

Of animal remains we have a few examples, both wrought and unwrought; and as the latter require little observation, we will take them first. Among them may be noted the lower half of a shed antler of a roebuck (*cervus capreolus*) aged three years; molars of the deer, sheep, and horse, and a canine tooth of a wolf or dog. To these may be added a fragment or two of bone of indefinite character.

In addition to the remains of mammals are two pieces of the round bones of birds, which seem to have been designedly broken into lengths of about an inch and two-twelfths; and may have been strung, with other like pieces, to form a necklace. Necklaces of birds' bones and little shells were worn in olden times by the natives of the Friendly Islands, of which I produce an example, to show in what manner the Dorset bugles may have been employed. This necklace was brought to England by the great navigator, Capt. Cook, and was formerly in the Leverian Museum.

We now come to two examples of wrought bone or antler, both designed for the same purpose, and designated "combs". The shortest is rather over five inches in length; the upper end pointed, the lower about an inch and two-twelfths wide, cut into seven short teeth, two of them having suffered fracture. (See Plate 1, fig. 3). The second specimen is about five inches and a half in length, straight at top, and full an inch in width at bottom, and, like its companion, provided with seven short teeth. (See Plate 1, fig. 4). It is stated that these two specimens were met with near the clay and sand previously mentioned, and that a third comb, of similar fashion, has been discovered at Maiden Castle. Combs much resembling these in general aspect have been found in various parts of the Britannic islands and in Scandinavia, but I have never seen any with teeth quite so short as those under consideration.

A bone comb, five inches and a half in length, and one inch and a quarter across its dentated end, and having one face incised with concentric circles, was discovered, with an iron spear-head, at Ham Hill, Somersetshire, in 1862.¹

In Wilson's *Prehistoric Annals of Scotland* (p. 424) is an engraving of a bone comb discovered in 1825 in the burgh of Burghar, Evie, Orkney. It is four inches in length, straight across the top, and has nine teeth, somewhat sharper than those before us. This Orcadian relic is now in the Museum of Scottish Antiquaries at Edinburgh, where are also deposited other examples from the Brock of Kettleburn, near Wick, Caithness. One of these bone combs, when perfect, had six teeth, but only five remain. Objects of bronze and iron were found in this Brock.

In the *Report of the Proceedings of the Geological and Polytechnic Society of the West Riding of Yorkshire* for 1859 (pp. 45-74) is a valuable account, by Mr. H. Denny, of discoveries made in the Victoria and Dowkabottorn Caves in Craven, in which mention is made of bone combs; one seeming to belong to the class we have in hand, but having thirteen teeth, and the upper part of the shaft spreading out on either side.

I have a coarsely executed copper-plate engraving, much in the style of the illustrations to works published by Alexander Hogg, representing what are entitled "amulets hung round the breasts of the Druid priests in sacrifice"; but which are in reality two bone combs, one having eight, the other nine stout teeth. The upper ends swell out laterally, and are decorated with the eyelet-hole or ring and dot pattern so often seen on articles of bone of the later Keltic period.

Though the implements here cited are generally called combs, opinions are much divided as to their real purpose, some writers considering them as designed for personal use, others regarding them as workmen's tools. In some instances the teeth are too short and obtuse either to comb the hair, or thrust into it so that the object could be worn as an ornament; and even the longest *dentes* we meet with are inconveniently brief for either service. Some of those who hold to the tool theory fancy these pectinated instruments may have been employed as wool-combs, whilst others contend

¹ See *Journal*, xx, p. 329.

they were for scoring lines on pottery. But I must confess I know of no examples of ancient *fictilia* which would support the latter hypothesis.

Without committing myself to any theory, I will still venture to call attention to the fact that the Esquimaux employ pectinated tools in clearing off the fat and other encumbrances from the interior surface of skins required for clothing, etc.,—which tools bear a certain resemblance to the combs in question. Some of these Arctic dentated scrapers are wrought of bone or antler, others of wood armed with birds' claws. In illustration of the subject I produce a tool of the latter description, the pointed handle of which is of pine, the *dentes* being three talons of an eagle strongly bound on with sinew to the tripartite end of the haft. This specimen was obtained at Behring's Straits by Captain Beechey's expedition, between the years 1826 and 1828.

The *fictilia*, stone, and animal remains having now been gone through, we advance to the concluding division of our Report, viz. the metallic objects, of which only a very few examples have reached us. One is a finger-ring formed of a flat band of bronze arranged as a spiral, in the manner of the *annulus* found in Gloucestershire, and engraved in our *Journal*, iv, p. 53. (See pl. 1, fig. 5.) Another is an annulet of yellow bronze, about three-quarters of an inch diameter, of the kind considered by some as ring-money, of which several examples were discovered in Moorfields in the year 1866. A third is a portion of the bronze acus of a fibula.

We have not quite done with the metallic articles, for there remain to mention portions of two Saxon knives of iron; the blade of the larger being sharp on the inner curve, and measuring an inch and a quarter across, next its broad, flat tang. (See Plate 1, fig. 6.)

These brazen and iron objects are unquestionably the latest in date of any of the relics from Maiden Castle which have been forwarded to London. It is stated that coins of Postumus, Helena, Julianus, and Valens, have been here met with; so that we seem to have literal evidence of life and occupation as far down as the fourth century. How far back life and occupation can be traced on this ancient site it is hard to say, perhaps hazardous to conjecture. We have tangible proof that a race or tribe employing hand-made vessels dwelt upon the spot long ere Roman arts and arms

had penetrated Dorset, and two thousand years and more may have passed away since these rude urns left the potter's kiln. Nay, even these ancient *ficilia* may themselves be modern in comparison with the venerable earthwork on which the *din* of stone was raised, the exhumation of the remains of which is one of the most important and interesting features in the history of this prehistoric fortress.

ON THREE LISTS OF MONASTERIES COMPILED IN THE THIRTEENTH CENTURY.

BY W. DE G. BIRCH, ESQ.

THE manuscript sources from which we may draw our knowledge of the monastic history of England are by no means as yet exhausted, although two hundred years have elapsed since the first attempt at arranging the materials ready to his hand was made by the father of monastic archæology, Sir William Dugdale. He, however, collected but little matter of use towards elucidating the influence the religious orders exercised upon the community, and never endeavoured to point out the power brought to bear by monachism upon the art, literature, and domestic manners of the country that fostered it. That want is yet to be supplied, if any there be who can give many long years to the digesting the enormous mass of records little known, because not yet disseminated by the handmaid of all science, the printing press. We may look, it is to be regretted, in vain around us for minds like that of the Abbé Migne or the Bollandist authors of the gigantic editions of the *Acta Sanctorum*, and of other foreign *literati*, whose leisure is (so to speak) the only measure of their labour. It is true that the example set by the English author I have mentioned was followed by many collectors of materials for a comprehensive account of the religious establishments in England. A long array of names, foremost among which stand those of Hearne, Wharton, Gale, Fuller, Stevens, Archdale, Tanner, Hay, Macfarlane, Ware, and many county historians noted for their contributions to this object, presents itself to us; but we yet want further materials to enable us to judge accurately the exact

position occupied by the monasteries, and the culture they maintained, in reference to the condition and culture of the lay orders. The subject has always demanded a prominent place in the history of our land, for all that science and art, in their myriad forms, ever attained in the middle ages, was either directly deduced from or indirectly fostered by the hospitable protection or the quiet seclusion of the monastery. Religious houses, we know, were in mediæval times not only places of worship and retirement: they were the hospitals, the museums, the laboratories, the libraries, the manufactories, in a land where nothing existed beyond their walls but the ready right of the strongest arm. Helpless women and children took shelter in them from the rapine and lawlessness of the country: even kings cast away their crowns for a cowl. There was no choice for any one born of the people, if he desired to carry out projected theories in advance of his times, but to enter a monastery. Even in towns, until the incorporation of guilds or "mysteries," as trade-companies were termed (a phase of trade which entered very late into the English method of mercantile and commercial pursuit, as compared with that of the continental towns), very little improvement in the arts and sciences was made. The monasteries formed each a kind of spiritual centre, whence emanated the intellectual power of England, and round which clustered the peaceable and willing populace, who only too gladly followed where practical wisdom led the way.

All this is, of course, a picture of the early middle ages. The dissemination of knowledge in the fourteenth and fifteenth centuries weakened the monastic influence, while simultaneously the monasteries, in most cases, had not failed to make many and powerful enemies among what we must call the military element, to whose tendencies their manner of life was diametrically opposed. The rapid growth of large towns, increase in the facilities of trade and commerce, successful foreign expeditions opening up easy and profitable careers to the daring and dissolute,—all exercised a corresponding depression upon religion; and there is but little doubt that the decadence and final downfall of the religious orders was as much owing to that yearning spirit of progressive freedom which, though kept back by the iron hand of Henry and his equally stern though less brutal brood,

Mary and Elizabeth, ripened under James, and bore bloody fruit when the royal head of Charles fell a sacrifice to so-called liberty, as it was to the overbearing political influence naturally begotten by the monasteries together with their wealth and temporal possessions.

But to end this digression from the subject before you, I am desirous of pointing out that until our monastic treasures are thoroughly examined, and all deserving records printed, it will be impossible rightly to measure their influence upon our history. I have, therefore, collated for publication three very early lists of monasteries, arranged under counties, and probably the work of a Benedictine or Cistercian monk, who acknowledges that he is of the county of Kent, and very likely was an inhabitant of Canterbury. In this list, which contains about five hundred religious houses scattered throughout England, Wales, and Scotland, with the exception of a few counties, are also inserted the names of the castles or fortified places,—a fact which endows the MSS. with a double interest, and calls the attention of the topographer as well as the military antiquarian. It is the earliest treatise of the kind in existence relating to England, and was probably prepared for some political purpose, such as a taxation or a census, and has escaped the notice of monastic historians on account of the topographical nature of its commencing portion. There will be noticed in these several names not found in the *Monasticon*, because no further notice is extant of such monasteries, many being known to us only by name; all the records having been destroyed when the monastery was absorbed into another larger one, the monks dispersed, or the possessions alienated.

A. Cotton. MS., Vespasian A. xviii, ff. 157-159; 4to.—This MS., which I have taken, as far as it goes, to form the text, is a very beautiful MS. written in the thirteenth century; but of it, unfortunately, only three leaves remain, the text beginning in the middle of the list of monasteries in Southampton county, and terminating in the list of those in Yorkshire. It is fuller in several parts yet remaining than either of the others; and although written at an earlier period, contains a large proportion of additional names which have been omitted by the transcribers of the other lists. The list itself is preceded by a table of Archbishops of Canterbury, written by the same hand, and carried as far as the

appointment of Bonifacius, who was Primate from A.D. 1244-1270. There is no doubt that this MS. was written during that period; and it is to be regretted that this, the earliest attempt at tabulating the monastic state of England at so early a period, should be so fragmentary.

B. Cotton. MS., Cleopatra A. XII, ff. 46-57; 8vo.—This MS., which I have taken to supply the missing portions of the text, is very finely written upon vellum, and appears to be of the middle or concluding part of the thirteenth century. The list of monasteries is preceded by a page containing the names of the Archbishops of Canterbury in order of chronology, ending with Johannes, who occupied the see from A.D. 1278-1292. Later hands have carried on this list to the name of "Wylhelmus Warram" (*i.e.*, William Warham), who was Archbishop from A.D. 1504-1532. The contents of this treatise consist of an introductory chapter relating to the topographical division of England into counties, followed by an enumeration of the thirty-four counties into which England at that period was subdivided. It is difficult to understand why the counties of Cumberland, Durham, Lancashire, Monmouth, Northumberland, Rutland, and Westmoreland, should have been omitted. The list of monasteries is arranged in counties, according to the same order as on the county list; and at the end of each county is given a series of names of the *castella* contained in it.

C. Cotton. MS. Titus D. XII, ff. 38-42.—A smaller MS. than the others, but carefully copied from A., with a few variations and additions, as will be seen in the following collation. The MS. unfortunately ends at the middle of the list of monasteries in Bedfordshire. It appears to have been written at the end of the thirteenth, or at least in the early portion of the fourteenth century. Several leaves are missing at the end. The list in this MS. is preceded by a short list of the Kings of England, not continued after the death of Henry III; and I am inclined to think from this, and the general appearance of the handwriting, that it was written during the reign of King Edward I, A.D. 1272-1307.

B:—MS. COTTON., CLEOPATRA, A. XII, F. 46.

[*De¹ partitione Angliæ per comitatus, et domibus religiosis in eis contentis.*]

C. Cantia	O. Suthfolk'	C. Gloucestr'
C. Suthsexia	O. Northfolk'	C. Wircestre
C. Suthereya	C. Grantbreg'	C. Hereford'
C. Suthamthon'	C. Lincolnesir'	C. Salopesb'
C. Barksire	C. Leycestresir'	C. Cestresir'
C. Wiltesyre	C. Norhamton'	C. Warewic
C. Dorsetesire	C. Huntindon'	C. Staffordsir'
C. Somersetesir'	C. Herteford'	C. Derbisire
C. Devenesyr'	C. Bededeford'	C. Nothingsheh'
C. Cornwallia	U. Bukking'	C. Everwichsir'
C. Essexia	O. Oxeneford'	C. Richemond'.
C. Midelsexia		

Hos itaque comitatus alio quidam numerant ordine. Sed non est curandum quo ordine censeantur dummodo in summa triginta quatuor non excedant. Et supradicta vocabula non amittant. Repertum est tamen solummodo triginta duos quondam fuisse comitatus. Quia cum Anglia quondam in tres portiones partita fuisset. Ad legem Westsaxonum pertinebant comitatus novem. Ad legem² Merciorum pertinebant³ similiter novem. Ad legem danorum comitatus quindecim. Qui simul juncti in summa fiunt triginta duo. Igitur de cancia nostra ejusque continentia primo dicendum est, deinde de ceteris comitatibus ex ordine sicut superius annotata. Sciendum est autem quod pagina nostra in tres columnas dividenda est, quarum prima locorum continet dignitates. Videlicet archiepiscopatus, episcopatus, abbatias et prioratus. Secunda vero loca tenebit et nomina locorum cujusve sit ipsa ecclesia sancti.⁴ Tertia autem demonstrabit cujus ordinis et habitus sint inhabitantes et ad quam pertineant matricem ecclesiam.⁵

CANTIA.

Archiepiscopatus.	Cantuar', Sanctæ Trinitatis	.	.	Monachi nigri
Episcopatus	Rofensis Sancti Andreæ	.	.	"
Abbatia	Extra Cantuariam Sancti Augustini	.	.	"
"	De faversham Sancti Salvatoris	.	.	" ⁶
"	De Boxele Sanctæ Mariæ	.	.	Monachi albi
"	De Lesnes Sancti Thomæ Martyris	.	.	Canonici nigri
"	De Begeham, Mariæ	.	.	Canonici albi
"	De Langedone, S. Thomæ Mart.	.	.	"
"	De Bradesole Sanctæ Radegund'	.	.	"
"	De Mallinges, S. Mariæ	.	.	Moniales nigræ
Prioratus	Dovor' Sancti Martini'	.	.	Monachi nigri
"	De Cumbwelle, Mariæ Magd'	.	.	Canonici nigri
"	De Hortone, S. Johannis Evangelistæ	.	.	Monachi nigri ⁸
"	De Folkestan', S. Kanswithæ	.	.	" ⁹
"	De Leuesham, S.	.	.	" ¹⁰

¹ MS. B. This rubric omitted in the MS. C.

² Legem vero, C.

³ Comitatus, C.

⁴ Cujusve sancti sit ipsa ecclesia, C.

⁵ Ecclesiam; hoc modo, C.

⁶ Monachi nigri de Clun', C.

⁷ S. Mariæ et S. Martini, C.

⁸ De Clun', C.

⁹ De Lunley, C.

¹⁰ De Gaunt, C.

Prioratus	Tunebreg' S.	.	.	.	Canonici nigri
"	Sancti Gregorii extra Cantuariam	.	.	.	"
"	De Ledes, S. Nicholai	.	.	.	"
"	De Bilsintone, S. Mariæ	.	.	.	"
"	Extra Cantuariam, S. Sepulchri	.	.	.	Moniales nigræ
"	De Scapeya, S. Sexburgæ	.	.	.	"
"	De Davinton', Magd' ¹	.	.	.	"
"	De Hecham, S.	.	.	.	"
23.					
Castella	Douer, Cant', Rof', Saltwode, Chileham, Tunebreg', Ledes, Legburne, <i>Quinborouh</i> . ²				

SVTHSEXIA.

Episcopatus	Oicestris Sanctæ Trinitatis	.	.	.	Canonici secu- [lares
Abbatia	De Bello Sancti Martini	.	.	.	Monachi nigri
"	De Ponte Roberti, S. Mariæ	.	.	.	Monachi albi
"	De Ottenham, S. Laurencii	.	.	.	Canonici albi
"	De Dereford, S. Johannis Baptistæ	.	.	.	"
Prioratus	De Lewes, Sancti Pancracii	.	.	.	Monachi nigri ⁴
"	De Arondel, Sancti Nicholai	.	.	.	"
"	De Sele, S. Sancti Petri	.	.	.	"
"	De Boxgrave, Sanctæ Mariæ	.	.	.	"
"	De Tortintone, Sanctæ Mariæ Magdalensæ	.	.	.	Canonici nigri
"	De Hastings, Sanctæ Trinitatis	.	.	.	"
"	De Michelham, S. ⁶	.	.	.	"
"	De Remstede, S. ⁶	.	.	.	Moniales nigræ
"	De Lullemenstre, S. ⁶	.	.	.	"
"	De Ruspere, S. ⁶	.	.	.	" [lares
Decanatus	De Stenniges, S. ⁶	.	.	.	Canonici secu-
16.					
Castella	Cicestr', Arondel, Brembre, Lewes, Peuenese, ⁷ Hasting'.				

SVTHEREIE.

Abbatia	Certeseia, Sancti Petri	.	.	.	Monachi nigri
"	Waverle, Sanctæ Mariæ	.	.	.	" albi
Prioratus	Beremondeseye, Sancti Salvatoris	.	.	.	" nigr. ⁸
"	Meretone, Sanctæ Mariæ	.	.	.	Canonici nigri
"	Suthewerk, Sanctæ Mariæ	.	.	.	"
"	Horsleghe, S. ⁶	.	.	.	Moniales nigræ
vj.					
Castella	Goseford, Farnham, Blechingelegha.				

SVTHAMTONIA.

Episcopatus	Wintonia, Sancti Swithuni et Sancti Petri	.	Monachi nigri
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A :—MS. COTTON., VESPASIAN, A. XVIII, F. 157.

Abbatia	Hyde, Sancti Grimbalde, ⁹ Petri et Pauli	.	Monachi nigri
"	Romesye, Sanctæ Mariæ et Sanctæ Eyllfedæ ¹	.	Moniales nigræ
"	Wintonia, Sanctæ Mariæ et Sanctæ Eadburgæ ²	.	"
"	Werewelle, Sanctæ Crucis et Sancti Petri	.	"

¹ Magd', omitted, C. ² Heyham, C.³ Leyburn', Tonge, Eynesford, C.⁴ Nigri de Clun', C.⁵ Atte Sele, C.⁶ S. Mariæ Magdalensæ, C.⁷ Peuenessel, C.⁸ Nigri de Clun', C.⁹ Columbani et, B.¹ Elfredæ, B; Kthelfedæ, C.² Eadburgæ, C.

Abbatia	. Ambresberi, Sanctæ Mariæ . . . [Baptistæ	Moniales albæ
Prioratus	. Syreburne, Sanctæ Mariæ et Sancti Johannis	Monachi nigri
Abbatia	. De quadrana in Wytht, S. Mariæ Magdalensæ ¹	"
Prioratus	. De Carobroc in Wytht, S. Mariæ Magdalensæ ¹	"
"	. Hamele, Sancti Andreæ . . .	Monachi grisii
"	. De Cristeherche, S. Mariæ Magdalensæ ¹	Canonici nigri
"	. Sancti Dionisii . . .	"
"	. De Bromore, ² Sanctæ Trinitatis . . .	"
	13. ⁴	
Castella	. Wynton', Hampton', Porcestre, Carebrok.	

BARCSYRE.

Abbatia	. Redinge, Sancti Jacobi . . .	[de Clun' ⁵ Monachi nigri
"	. Abindone, Sanctæ Mariæ . . .	Monachi nigri
Prioratus	. Hernleya, Sanctæ Mariæ . . .	" Westmonast'
"	. Walingeford, Sanctæ Trinitatis . . .	" Sancti Albani
"	. Hamme, S. Mariæ Magdalensæ ⁶ . . .	Moniales nigræ
"	. Bromhale, S. Mariæ Magdalensæ ⁶ . . .	"
Castella	. Winlesores.	

6.

WILTESYRE.

Episcopatus	Salesberia, Sancti Petri . . .	[lares Canonici secu-
Abbatia	. Malmesber', Sancti Aldelmi . . .	Monachi nigri
"	. Stanlege, Sanctæ Mariæ . . .	" albi ⁷
"	. Wiltoniæ, Sanctæ Mariæ et Sanctæ Ædithæ . . .	Moniales nigræ
Prioratus	. Franlege, ⁸ Sanctæ Mariæ Magdalensæ ⁹ . . .	Monachi nigri de Clun'
"	. Bradestoke, Sanctæ Mariæ . . .	Monachi nigri
"	. Brioptune, S. Mariæ Magdalensæ ¹ . . .	Canonici nigri
"	. Bromhore, Sancti Michaelis . . .	"
"	. Iuecherche, ² S. . .	"
Castella	. Salesber', Marleberg' ³	

9.

DORSETESIRE.⁴

Abbatia	. Sireburne, Sancti Petri . . .	Monachi nigri
"	. Mideltone, Sanctæ Mariæ et Sancti Samsonis . . .	"
"	. Cernel, Sancti ⁴ Petri et Sancti ⁴ Athelwoldi . . .	"
"	. Abotesberi, Sancti Petri . . . [dalena ⁵	"
"	. Binedone vel Stokewode de Sancta Maria Mag- . . .	Monachi albi
"	. Sceftesbery, Sancti Edwardi Martyris . . .	Moniales nigræ
Prioratus	. Warham, Sanctæ Mariæ de Lira ⁶ . . .	Monachi nigri
"	. Camesterne, Sanctæ Mariæ Magdalensæ ⁷ . . .	Moniales albæ
Castella	. Corfe, Syreburne, Dorcestre.	

¹ S. Mariæ Magdalensæ, omitted, B.² Brummore, B.; Brommore, C.³ Prioratus.—De Montisfont, S. Trinitatis; Canonici nigri, C.⁴ These totals only occur in the B. MS.⁵ De Clun', omitted, B.⁶ Mariæ Magdalensæ, omitted, B.⁷ Nigri, B.⁸ Farnlege, B, C.⁹ Mariæ Magdalensæ, omitted, B.¹ Mariæ Magdalensæ, omitted, B.² Iuucherithe, B.³ Marleberg', omitted, B, C.⁴ B; omitted, A.⁵ De Sancta Maria Magdalena, omitted, B.⁶ De Lira, omitted, B.⁷ Mariæ Magdalensæ, omitted, B.

SUMERSETESYRE.

Episcopatus	Bathonie, Sancti Petri et Pauli . . .	Monachi nigri
Abbatia	Glastingebery, Sanctæ Mariæ . . .	"
"	Ethelingeeya, Sancti Petri et Athelwyni ¹ . . .	"
"	Muchelneya, Sancti Petri . . .	"
Prioratus	Fareleya, Sanctæ Mariæ Magdalene . . .	"
"	Bristowe, Sancti Jacobi . . .	"[de Clun ²
"	Stoke, Sancti Andreæ . . .	Monachi nigri
"	Keynesham, Sanctæ Mariæ . . .	Canonici nigri
"	Bristowe, Sancti Augustini . . .	"
"	Bekelande ³ . . .	"
"	Tantone, Sancti Petri et Pauli ⁴ . . .	Moniales nigræ
"	Bearwe, Sanctæ Mariæ et Sancti Ædwini . . .	"
"	Canintone, Sanctæ Mariæ . . .	" [lares
Decanatus	Welles, Sancti Andreæ . . .	Canonici secu-
Prioratus	Muntagu, Sancti Petri et Pauli ⁴ . . .	Monachi nigri
Castella	Tantone, Bristowe, Breggewater. ⁵ . . .	[de Clun ⁷

14.

DEVENESYRE.

Episcopatus	Excestre, Sancti Petri . . .	Canonici seculares
Abbatia	Tauestoke, Sanctæ Mariæ . . .	Monachi nigri
"	Forde, Sanctæ Mariæ . . .	" ⁶
"	Bucfestre, Sanctæ Mariæ . . .	Monachi albi
"	Clyue, Sanctæ Mariæ Magdalene ⁷ . . .	Canonici nigri
"	Torre, Sancti Salvatoris . . .	" albi
"	Hertilaunde, Sancti Nectani . . .	" nigri
Prioratus	Excestre, Sancti Nicholai . . .	Monachi nigri de Bell ⁸
"	Excestre, Sancti Jacobi . . .	" de Campis ⁹
"	Cuich, Sancti Andreæ . . .	" Becci ¹
"	Toteney, Sanctæ Mariæ . . .	" de Angers ²
"	Molery, Sancti Gregorii . . .	"
"	Sancti Michaelis de Monte . . .	" de Malmesb ³
"	Piltoni, S. . . [lenæ	"
"	De Bernestaple, Sanctæ Mariæ Magda- . . .	" de Campis
"	Othery, Sanctæ Mariæ . . .	"
"	Plumtone, Sancti Petri et Pauli . . .	Canonici nigri
"	Patrislo, ⁴ Sanctæ Katerinæ . . .	Moniales nigræ
"	Berdlescume, S. . .	Canonici nigri
Castella	Exon', ⁵ Toteney, Dunster. . .	

19.

CORNUBIA.

Prioratus	Trualardret, Sancti Andreæ . . .	[de Angirs
"	Sancti Michaelis de Monte . . .	Monachi nigri
"	Sancti Cyriaci . . .	" [de Angers
"	Sancti Antonii . . .	Monachi nigri

¹ Et Athelwini, omitted, B.² De Clun', omitted, B.; De Lonley, C.³ Omitted, B, C.⁴ Et Pauli, omitted, B.⁵ Breggewater, omitted, B, C.⁶ Monachi albi, C.⁷ Magdalene, omitted, B.⁸ De Bell', omitted, B.⁹ De Campis, omitted, B.¹ Becci, omitted, B.² De Angers, omitted, B.³ De Malmesb', omitted, B.⁴ Polsio, B.; Polsio, C.⁵ Exon', omitted, B.

Prioratus	Sancti Andreæ de Talcarn	Monachi nigri
"	Sanctæ Mariæ del Val	" [de Angers
"	Sancti Michaelis de Magno Monte	Monachi nigri
"	Sancti Nicholai extra Corc in Insula Sulli	"
"	Lanstauestone, Sancti Stephani	Canonici nigri
"	Bomirye, Sancti Petri	"
Castella	Lanstaunenestone, Tremetone, Tintagel.	

10.

ESTSEX'.

Abbatia	Colecestria, Sancti Johannis Baptistæ	Monachi nigri
"	Coggeshale, Sanctæ Mariæ	Monachi albi
"	Tiliteye, Sanctæ Mariæ	"
"	Stratford, Sanctæ Mariæ	"
"	Chich, Petri, Pauli, et Sanctæ Osithæ ¹	Canonici nigri
"	Walham, ² Sanctæ Crucis	"
"	Berkinge, Sanctæ Mariæ et Sanctæ Ædburgæ	Moniales nigræ
"	Waledene, Sancti Jacobi	Monachi nigri
Prioratus	Stanesgate, S.	"
"	Pritelwelle, Sanctæ Mariæ	" de Clun ³
"	Ethfeld Episcopi, S.	Monachi nigri
"	Ethfeld Regis, S.	"
"	Colum, Sanctæ Mariæ	Monachi nigri
"	Ethfield Peverel, Sanctæ Mariæ	de Abindon ⁴
"		Monachi nigri
"		de Sto. Albano ⁵
"	Colecestre, Sancti Botulfi	Canonici nigri
"	Dunmowe, Sanctæ Mariæ	"
"	Ginge Attestone, S.	"
"	Sopwike, Sanctæ Mariæ	Moniales nigræ
Castella	Colecestre, Plesys, Hingham, Angre, Waledene.	

18.

MIDDELSEXE.

Episcopatus	Londoniæ, Sancti Pauli	[lares
Abbatia	Westmenstre, Sancti Petri	Canonici secu-
Prioratus	Alegate, Sanctæ Trinitatis	Monachi nigri
"	Smethefel, Sancti Bartholomei	Canonici nigri
"	Halewelle, Sancti Johannis Baptistæ	Moniales nigræ
"	Clerekenewelle, Sanctæ Mariæ	"
"	Keleburne, Sanctæ Mariæ	"
"	Stratford, Sancti Leonardi	Moniales albæ ⁶
Decanatus	Sancti Martini ⁷	Clerici seculares ⁸
Castella	Turris Lond', Beynardi.	Clerici secula- [res

9.

SVTHFOLKE.

Abbatia	Sancti Ædmundi ⁹	Monachi nigri
"	Silbetone, Sanctæ Mariæ	"
Prioratus	Eya, Sancti Petri	Monachi nigri
"		de Bernay
"	Clara vel Stoke, Sancti Johannis Baptiste	Monachi nigri
"		Becci

¹ Osithæ Virginis, C. ² Waltham, B. ³ De Sancto Albano, *omitted*, B.
⁴ De Clun', *omitted*, B. ⁵ Martini Magni Lond', B.
⁶ De Abindon', *omitted*, B. ⁷ Moniales albæ, *omitted*, C.
⁸ Moniales nigræ, with Clerici seculares, *omitted*, C.
⁹ Ædmundi Regis et Martiris, B.

Prioratus	Wangeford, S.			Monachi nigri
"	Rumbuth, Sancti Michaelis			"
"	Suthbery, Sancti Bartholomei			" Westm'
"	Waletone, Sancti Felicis			" Rofenses
"	Snapes, Sanctæ Mariæ			" de Colecestre
"	Gypewith, Sanctæ Trinitatis			Canonici nigri
"	Item Gipewiz, Sancti Petri et Pauli ¹			"
"	Briesete, Sancti Leonardi			"
"	Liteburch, Sanctæ Mariæ			"
"	Buthele, Sanctæ Mariæ			"
"	Leystone, Sanctæ Mariæ			"
"	Redlinfed, S.			Moniales nigræ
Castella	Oreford, Heye, Clara, Liegate, Waletone, Bungeye, Frameling-ham.			

16.

NORFOLKE.

Episcopatus	Northwych, Sanctæ Trinitatis			Monachi nigri
Abbatia	Holm, Sancti Benedicti			"
"	Dierham, Sanctæ Mariæ			Canonici albi
Prioratus	Horsham, Sanctæ Mariæ ²			Monachi nigri de Cunches ³
"	De Wimundeham, Sanctæ Mariæ			Monachi nigri Sancti Albani
"	Binham, Sanctæ Mariæ			"
"	Bromholme, Sancti Sepulcri			" Oluniacenses
"	Tetford, ⁴ Sancti Andree			"
"	Castelacre, Sanctæ Mariæ			"
"	Wirham, Sancti Winewale			" de M'treil
"	Tetford, Sanctæ Mariæ et Sancti Johannis			Canonici nigri
"	Westacre, Sanctæ Mariæ et Omnium Sanctorum			"
"	Panteneya, Sanctæ Mariæ Magdalensæ			"
"	Walsinham, Sanctæ Mariæ			"
"	Gogesford, ⁵ S.			"
"	Soldeham, Sanctæ Crucis et Sanctæ Mariæ			Moniales albæ
"	Budham, ⁶ Sanctæ Mariæ			Canonici nigri
"	Bukeham, ⁷ Sancti Jacobi			"
"	Tedford, Sancti Gregorii			Moniales nigræ ⁸
"	Karro, Sanctæ Mariæ			"
Castella	Acre, ¹ Risinge, Bukeham.			

21.

GRANTEBREGGE.²

Episcopatus	Hely, Sancti Petri et Sanctæ Etheldridæ			Monachi nigri
Abbatia	Thorneya, Sanctæ Mariæ			"
Prioratus	Suauesithe, S.			"
"	Bernewelle, Sancti Andree et Sancti Egidii ³			Canonici nigri
"	Grantebregge, Sanctæ Radegundis			Moniales nigræ
"	Checherich, S.			"
"	Suafham			"
Castella	Grantebregge et Herewardi.			

4.

¹ Et Pauli, omitted, B. ⁴ Conchis, B. ⁶ Cogesford, B.² Albi, B. C. ⁵ Fidis, B. C. ⁷ Theford, B. ⁸ Bridham, B.³ Rukeham, B. ⁹ Nigræ. Prioratus Bugenham S. ... Canonici nigri, B.¹ Norwig, Acre, B. ⁵ Et Sancti Egidii, omitted, B.² Grantebregesire, B.

LINCOLNIA.¹

Episcopatus	Lincolnise, Sanctæ Mariæ	.	.	.	[lares
Abbatia	Bardeneya, Sancti Oswaldi	.	.	.	Canonici secu-
"	Reuesbi, Sanctæ Mariæ	.	.	.	Monachi nigri
"	Ludepark, Sanctæ Mariæ	.	.	.	Monachi albi
"	Kyrkestede, Sanctæ Mariæ	.	.	.	"
"	Swinesheued, Sanctæ Mariæ	.	.	.	"
"	Valdeu, Sanctæ Mariæ	.	.	.	"
"	Tortitone, ² Sanctæ Mariæ	.	.	.	Canonici nigri
"	Brunne, S.	.	.	.	" [Moniales
"	Simplingeham, Sanctæ Mariæ	.	.	.	Canonici albi et
"	Heuerholauē, ³ Sanctæ Mariæ	.	.	.	"
"	Catteleya, ⁴ Sanctæ Mariæ	.	.	.	"
"	Sixle, ⁵ Sanctæ Mariæ	.	.	.	"
"	Bulintone, Sanctæ Mariæ	.	.	.	"
"	Tupeholme, Sanctæ Mariæ	.	.	.	Canonici albi
"	Stikeswet, ⁶ Sanctæ Mariæ	.	.	.	Canonici albi et
"	Afingeham, Sanctæ Mariæ	.	.	.	" [Moniales
"	Ormesbi, S.	.	.	.	"
"	Cotune, Sanctæ Mariæ	.	.	.	"
"	Newehus, Sancti Marcialis	.	.	.	Canonici albi
Prioratus	Frisitun, S.	.	.	.	Monachi nigri
"	Beauer, Sanctæ Mariæ	.	.	.	Monachi nigri
"	Depinge, S.	.	.	.	Sancti Albani
"	Stamford, Sanctæ Mariæ et Sancti Nicholai	.	.	.	Monachi nigri
"	Noketune parc', Sanctæ Mariæ Magdalenæ	.	.	.	Canonici nigri
"	Grimmesbi, Sancti Augustini	.	.	.	"
"	Thorholme, ⁷ S.	.	.	.	"
"	Helesham, S.	.	.	.	"
"	Thorkeseye, S.	.	.	.	"
"	Oxeneys, S.	.	.	.	"
"	Stanesfeld, S.	.	.	.	Moniales nigræ ⁸
"	Grenefeld, Sanctæ Mariæ	.	.	.	"
"	Grimmesby, Sancti Leonardi	.	.	.	"
Castella	Nicole, Clifford, ⁹ Brunne, Stanford, Bihām, Swinesheued.	.	.	.	

33.

LEYCESTRE.¹

Abbatia	Cumbe, Sanctæ Mariæ	.	.	.	Monachi albi
"	Gerewedone, Sanctæ Mariæ	.	.	.	"
"	Legecestre, Sanctæ Mariæ	.	.	.	Canonici nigri
Prioratus	Berewedone, S.	.	.	.	"
"	Calc, S.	.	.	.	"
"	Osuluestone, S.	.	.	.	"
"	Landa, S.	.	.	.	"
"	Stane, S.	.	.	.	Moniales nigræ
Castella. ²		.	.	.	

8.

NRTHAMTONE.³

Abbatia	Bruch, Sancti Petri	.	.	.	Monachi nigri
"	Pipewelle, Sanctæ Mariæ	.	.	.	Monachi albi

¹ Lincolnesire, B.

² Ryxle, B.

⁹ Clifford, omitted, B.

³ Torintone, B, C.

⁴ Stikeswald, B; Stikeswell, C.

¹ Leicestresire, B.

⁵ Heuerholme, B.

⁷ Thorkilme, B.

² Leycestrie, B.

⁴ Gatteleya, B.

⁸ Canonici nigri, B.

³ Northamtquesire, B.

Abbatia	Bidlesdene, Sanctæ Mariæ	Monachi albi
"	Northamtone, Sancti Jacobi	Canonici nigri
"	De Withrop, S.	Monachi nigri
Prioratus	Northamtone, Sancti Andreæ	" de Clun' ¹
"	Davintre, Sancti Augustini Anglorum Apostoli ²	" ¹
"	Luffeld, Sanctæ Mariæ	Canonici albi
Abbatia	Sulebi, Sanctæ Mariæ	Monachi nigri
Prioratus	Sancti Michaelis	"
"	Sausecumbe, Sancti Petri	Canonici nigri
"	Northamtune, Sanctæ Mariæ	Moniales nigræ
"	Cateby, Novus Locus, Sancti Thomæ Martiris	Moniales de Siplingeham
"	Sewardesleghe, Sanctæ Mariæ Magdalensæ	Moniales nigræ
"	Sancti Dewy, Sanctæ Trinitatis et Sanctæ Mariæ	Canones nigri
"	Gare, Sanctæ Mariæ Magdalensæ	Moniales nigræ
Castella	Northamtone, Rokingeham, Benigfeld, Arderingun ³	

16.

HVNTINDVNE.³

Abbatia	Rameseya, Sancti Benedicti	Monachi nigri
"	Croylonde, Sancti Guthlaci	"
"	Saltereya, Sanctæ Mariæ	Monachi albi
Prioratus	Seynt Yve ⁴	Monachi nigri
"	Huntindone, Sanctæ Mariæ	Canonici nigri
"	Sancti Neoti	Monachi nigri
Castella		6.

HERTFORD.⁵

Abbatia	Sancti Albani Martyris ⁶	Monachi nigri
"	De Burtone, Sanctæ Mariæ	Monachi ⁷
Prioratus	Herteforde, S.	[nis Baptistæ Monachi nigri
"	De Bello Loco, Sanctæ Mariæ et Sancti Johan-	"
"	De Mirdoalle, Sanctæ Mariæ	Canonici nigri ⁷
"	Chille, S.	Moniales nigræ
"	Chiltre, S.	"
Castella	Herteford.	5.

BEDEFORDE.⁸

Abbatia	Wardun, Sanctæ Mariæ	Monachi albi
"	Woburn, Sanctæ Mariæ	" [Moniales
"	Chikesand, Sanctæ Mariæ	Canonici albi et
"	Helenstoy, S.	Moniales nigræ
Prioratus	Dunstaple, Sancti Petri	Canonici nigri
"	Neuport, S.	Monachi nigri
"	Beauliu, Sanctæ Mariæ Magdalensæ	" de Sancto Al-
"	De Prato, Sanctæ Mariæ	" [bano
"	Caldewelle, Sancti Johannis Baptistæ	Canonici nigri ⁹
"	Hanewode, Sancti Petri	Moniales nigræ
"	Merelawe, S.	"
Castella	Walingeford, Bedeford.	

11.

¹ De Clun', omitted, B.² Anglorum Apostoli, omitted, B.³ Huntindunesire, B.⁷ These lines omitted, B; left blank in C, with Abbatia and Prioratus only.⁸ Bedfordshire, B.⁴ Sancti Yvonis, B.⁵ Hertefordsire, B.⁶ Prothomartyris Angliæ, B.⁹ The C. MS. ends abruptly here.

BVKINGEHAM.¹

Abbatia	Messindene, Sanctæ Mariæ	Canonici nigri
"	De Parecrendune, S.	"
"	Nuthle, Sanctæ Mariæ	"
"	Laundene, Sanctæ Mariæ	Canonici albi
Prioratus	Bradewelle, Sanctæ Mariæ	Monachi nigri
"	Tekeford, Sanctæ Mariæ	"
"	Ankernewike, Sanctæ Mariæ Magdalensæ	Moniales nigræ
Castella	Laundene, Bokingham, Hameslepe.	

7.

OXENEFORD.²

Abbatia	Eynesham, Sanctæ Mariæ	Monachi nigri
"	La Bryuere, Sanctæ Mariæ	Monachi albi
"	Thame, Sanctæ Mariæ	"
"	Osene, Sanctæ Mariæ	[Briccij ³ Canonici nigri
"	Dorkcestre, Sanctorum Petri et Pauli, et Sancti	"
"	Godestowe, Sanctæ Mariæ	Moniales nigræ
Prioratus	Coges, S.	Monachi nigri
"	Saucumbe, Sanctæ Mariæ	Canonici nigri
"	Oxeneford, Sanctæ Fredeswythæ	"
"	Nortune, S.	"
"	Stolege, Sanctæ Mariæ	Moniales nigræ
"	Garinge, Sanctæ Mariæ	"
"	Liclemor, S.	"
"	Brackele, Sanctæ Mariæ	Canonici nigri
Castella	Oxeneford, Banebery, Middeltone, Rokyngeham, ⁴ Rukeby, Medillintone, ⁵ Badintone.	

14.

GLOUCESTRE.⁶

Abbatia	Gloucestre, Sancti Petri	Monachi nigri
"	Theokesbery, Sanctæ Mariæ	[elmi "]
"	Wyuchecumbe, Sanctæ Mariæ et Sancti Ken-	"
"	Kyngeswode, Sanctæ Mariæ	Monachi albi
"	Chiringecestre, Sanctæ Mariæ ⁷	Canonici nigri
Prioratus	Dierherate, S.	Monachi nigri
"	Lantouenay, Sanctæ Mariæ	Canonici nigri
"	Gloucestre, Sancti Oswaldi	"
"	Niwettone ⁸	Monachi nigri
Castella	Gloucestre.	

8.

WYRICESTRE.⁹

Episcopatus	Wyricestre, ¹ Sanctæ Mariæ et Sancti Wlstani ²	Monachi nigri
Abbatia	Evesham, Sanctæ Mariæ et Sancti Egwini ³	"
"	Persore, Sanctæ Mariæ et Sanctæ Ædburgæ ⁴	"
"	Alnecestre, Sancti Johannis Baptistæ	"
"	Bordelege, Sanctæ Mariæ	Monachi albi

¹ Buckingehamsire, B.² Oxenefordsire, B.³ Et Sancti Briccij, *omitted*, B.⁴ Rokyngeham, *omitted*, B.⁵ Medillintone, *omitted*, B.⁶ Gloucestresire, B.⁷ Sancti Jacobi, B.⁸ *Omitted*, B.⁹ Wircestresire, B.¹ Wilecestris, B.² Et Sancti Wlstani, *omitted*, B.³ Et Sancti Egwini, *omitted*, B.⁴ Et Sanctæ Ædburgæ, *omitted*, B.

Prioratus	Malverne Major, Sanctæ Mariæ	Monachi nigri
"	Malverne Minor, Sancti Egidii	"
"	Elnecestre, S.	Canonici nigri
"	Stodlege, S.	"
"	Westwode, S.	Moniales nigræ
"	Cochelle, S.	Moniales albæ
Castella	Aumelege, ¹ Wyrecestre.	

11.

HEREFORD.²

Episcopatus	Hereford, Sanctæ Mariæ et Sancti Atheberti	[lares
Abbatia	Wiggemore, Sancti Jacobi	Canonici secu-
"	Dore, Sanctæ Mariæ	Canonici nigri
Prioratus	Leomenstre, Sancti Jacobi	Monachi albi
"	Herford, Sancti Petri et Pauli	Monachi nigri
"	Bartone, S.	de Reding'
"	Clifford, Sanctæ Mariæ	[laci " de Clun'
"	Hereford, Sancti Petri et Pauli et Sancti Guth-	Moniales nigræ
"	Monemue, Sanctæ Mariæ et Sancti Florentii	Monachi nigri
"		de Savin' ³
"	Acornebery, Sanctæ Katerinæ	Moniales albæ
"	Lingebroke, S.	"
"	De Kilpek	"
"	Ewyas Haraldi ⁴	"
Castella	Hereford, Kilpek, Ewyas Haraldi, Ewyas Laci, Grosmundre, Skene- freid, Castrum Album, Monemue, Gotrig', Wiltone, Clifford, Wite'neie, Huntindone, Herdeleye, Wigmore, Radenowere, Keueuenleis, Ledebure North, Seynt Breuel. ⁵	

11.

SALOPESYRE.

Abbatia	Salopesbery, Sancti Petri et Pauli, et Sanctæ	Monachi nigri
"	Beldewas, Sanctæ Mariæ	[Milburgæ ⁶ "
"	Cumbemere, Sanctæ Mariæ	Monachi albi
"	Lilleshelle, S.	Canonici nigri
"	Hageman, Sanctæ Mariæ	Canonici albi
Prioratus	Wenelok, Sanctæ Milburgæ	Monachi nigri
"		de Clun'
"	Stoue, Sancti Michaelis	Monachi nigri
"	Dudelege, S.	"
"	Brumfeld, S.	"
"	Wyggemor	Canonici albi
Castella	Bruges, Salopesbery, Holgod, Corfham, Ludelaue, Ellesmere, Cave, ⁸ Blancmuster, ij ⁹ .	

10.

CESTRE.⁹

Ep'atus	Cestre, Sancti Johannis	[lares
Abbatia	Cestre, Sanctæ Wereburgæ	Canonici secu-
"	Deulacresse, Sanctæ Mariæ	Monachi nigri
"		" albi

¹ Wirecestre, Aunelege, B.² Herefordsire, B.³ Clun', B.⁴ Prioratus de Kilpek; Prioratus Ewyas Haraldi, omitted, B.⁵ Hereford, Ricardi, Kylpek, Ros, Wigemore, B.⁶ Et Sanctæ Milburgæ, omitted, B.⁷ Monachi albi, B.⁸ Ca... the rest ploughed off, B.⁹ Cestresire, B.

Prioratus	. Brekeheued, Sancti Jacobi	. . .	Canonici nigri
"	. Nortone, S.	. . .	"
"	. Cestre, Sanctae Mariae	. . .	"
Castella	. Cestre.		

6.

WAREWICH.¹

Abbatia	. Bordeslege, Sanctae Mariae	. . .	Monachi albi
"	. Stanlege, Sanctae Mariae	. . .	"
"	. Cumbe, Sanctae Mariae	. . .	"
"	. Mirewasia, ² Sanctae Mariae	. . .	"
Prioratus	. Coventre, Sanctae Mariae	. . .	Monachi nigri
"	. Warewyc, S.	. . .	Canonici nigri
"	. Keningleworthe, S.	. . .	"
"	. Workeshale, S.	. . .	Moniales nigræ
"	. Kingeswode, S.	. . .	"
Castella	. Keningleworthe, Warewich.		

9.

STAFORDSYRE.

Abbatia	. Burtone, Sanctae Mariae et Sanctae Modwennae		Monachi nigri
Fuit Episcopatus. ³	Likefelde, S.	. . .	Canonici ⁴
Prioratus	. Tutenbery, S.	. . .	Monachi nigri
"	. Lappele, Sancti Remigii	. . .	"
"	. Feyrewelde, ⁵ Sanctae Mariae	. . .	Moniales nigræ
"	. Stane, Sancti Wlfati	. . .	Canonici nigri
"	. Briuerne, Sanctae Mariae	. . .	Monachi nigri
"	. Briwerne, Sancti Leonardi	. . .	Moniales albae
"	. Polesworthe, Sanctae Edithae	. . .	Moniales nigræ
"	. Catune, S.	. . .	"
"	. Repedune, Sanctae Mariae	. . .	Canonici nigri
Castella. ⁶			

11.

DERBISYRE.

Prioratus	. Derelege, vel Greseleghe, S.	. . .	Canonici nigri
"	. Dereby, Sancti Jacobi	. . .	"
"	. Derebi, Sanctae Mariae	. . .	Monachi nigri
"	. De Fauwerelle, Sanctae Mariae	. . .	Moniales nigræ
"	. De Pollewerke, Sanctae Edithae	. . .	"
Castella			

3.

NOTINGEHAM.⁹

Abbatia	. Rufford in Sirewode, Sanctae Mariae	. . .	Monachi albi
Prioratus	. Lentone, Sanctae Trinitatis	. . .	"nigri de Clun"
"	. Blithe, Sanctae Mariae	. . .	Monachi nigri
"	. Turgartone, Sancti Petri	. . .	Canonici nigri
"	. Rodeford, Sanctae Mariae et Sancti Cuthberti ¹	. . .	"

¹ Warwicsire, B.² Mirevallis, B.³ Prioratus, B.⁴ Canonici seculares, B.⁵ Syrewelle, B.⁶ In Camden's handwriting: "Hely, Novum Castrum, Staff", Duddeley, Tutbury, Chartley, Edeshale." On the outer margin, against the priories, the same hand has written: "Trentham, Sanctus Thomas juxta Staff", Rouceestre, Hil-ton." "Warr." opposite to Folesworthe, "Derb." to Repedune.⁷ Monachi nigri, B.⁸ The last two lines omitted, B.⁹ Notingehamsire, B.¹ Et Sancti Cuthberti, omitted, B.

Prioratus	Niwstede in Syrwode, S.	Canonici nigri
"	Wolebec, ¹ Sancti Jacobi	"
Castella	Notingham. 7.	"

EWEREWICSYRE.

Archiepiscopatus	Eboraci, Sanctae Mariae	[lares Canonici secu-
Episcopatus	Dunelmi, Sancti Cuthberti	Monachi nigri
Abbatia	Eboraci, Sanctae Mariae	"
"	Selebi, Sancti Germani	"
"	Hwytebi, Sancti Petri et Sanctae Hildae	"
"	Melsa in Holdernesse, Sanctae Mariae	Monachi albi
"	Furneyse, Sanctae Mariae	" [Moniales
"	Wattone, S.	Canonici albi et
"	Wicham, S.	"
"	Beylaunde, Sanctae Mariae	Monachi albi
"	Rivaus, Sanctae Mariae	"
"	Rokes, Sanctae Mariae	"
"	Salley, Sanctae Mariae	"
"	Kerkesteale, Sanctae Mariae	"
"	Funteynes, Sanctae Mariae	"
"	Girwaua, Sanctae Mariae	"
Prioratus	Eboraci, Sanctae Trinitatis	[gelistae ² Monachi nigri
"	Ponfreyt vel Kerkebi, Sancti Johannis Euuan-	" de Olun'
"	Bartone, Sanctae Mariae	Monachi nigri
"	Wartres, Sancti Jacobi	Canonici nigri ³

B:—MS. COTTON., CLEOPATRA, A. XII, F. 46.

"	Bridlinton, Sancti Nicholai	"
"	Martone, S.	"
"	Adrax, Sancti Nicholai	"
"	Kirkeham, Sanctae Trinitatis	"
"	Neweburgh, Sanctae Mariae	"
"	Blithe, Sanctae Katherinae	Monachi nigri
"	Giseburne, Sanctae Mariae	Canonici nigri
"	Nostle, Sancti Oswaldi	"
"	Meaultone, Sanctae Mariae	Canonici albi
"	Eboraci infra Civitatem, Sancti Clementis	Moniales nigrae
"	Swine in Holdernesse, S.	"
"	Kellinge, Sanctae Mariae et Sanctae Helenae	"
"	Eadingham, Sanctae Mariae	"
"	Molsebi, Sancti Johannis Apostoli	"
"	Dove, Sanctae Mariae	Moniales albae
"	Russedale, S.	Moniales nigrae
"	Suintheit, Sanctae Mariae	Moniales albae
Castella	Eboraci, Richemont, Punfreit, Meaultone, Scardeburg, Pike- ringe, Steltone, Tychehelle, Kuningburgh, Seruelton, Midel- ham.	37.

RICHEMONDSIRE.

Abbatia	Holincoltram, Sanctae Mariae	Monachi albi
"	Richemont, Sanctae Agathae	Canonici albi
"	Covenham	"
"	Eglestone, Sanctae Mariae	"
Prioratus	Richemont, Sancti Martini	Monachi nigri

¹ Welebec, B.² Euuangelistae, omitted, B.³ The A. MS. ends abruptly here, at the bottom of the folio, the concluding leaves having been lost.

Prioratus	Lancastre, S.	Monachi nigri
"	Woderhale, Sanctæ Trinitatis	"
"	Egremont, Sanctæ Brigidæ	"
"	Cardoil, Sanctæ Mariæ	Canonici nigri
"	Coneghesheaved, Sancti Leonardi	"
"	Elintone, S.	Moniales nigræ
"	Marrig, Sancti Andreæ	"
"	Engleswode, Sanctæ Mariæ	"
"	Kanepol, Sanctæ Mariæ	Canonici albi et
	14.	[Moniales]

TERRA SANCTI CVTHBERTI.

Episcopatus	Dunelmensis, Sancti Cuthberti	Monachi nigri
Abbatia	Morpathe, Sanctæ Mariæ	Monachi albi
Prioratus	May vel Sigeberghe, S.	Monachi nigri
"	Farneyland, S.	"
"	Tynemuthe, Sancti Oswaldi	Monachi nigri
		Alban'
"	Brenkeburgh, S.	Canonici nigri
"	Alnewik, S.	Canonici albi
	7.	

LAVDIAN.

Abbatia	Newbotle, Sanctæ Mariæ	Monachi albi
"	Maylros, Sanctæ Mariæ	"
"	Dreyeburgh, S.	Canonici albi
"	Kelzho, Sanctæ Mariæ	Monachi nigri
		de Tyrun
"	Rokesburgh, S.	Canonici nigri
"	Caldestream, S.	Moniales nigræ
"	Edeneburgh, S.	Canonici nigri
"	Goddewrthe, S.	Monachi nigri
Prioratus	Goldingeham, S.	"
"	Hadintone, S.	Moniales albæ
"	Suth Berewik, S.	"
"	North Berewik, S.	Moniales nigræ
"	Eccles, S.	Moniales albæ

IN SCOCIA.

		[Keldei]
Episcopatus	Sancti Andreæ	Canonici nigri,
Abbatia	Dunfermelin, Sanctæ Trinitatis	Monachi nigri
"	Strevelin, S.	Canonici nigri
Prioratus	De May, De Readinge	Monachi nigri
"	In Insula, Sancti Columbæ	Canonici nigri
Abbatia	De Lundres, S.	Monachi nigri
		de Tyron
Prioratus	De Pert, S.	Moniales nigræ
Abbatia	De Scone, S.	Canonici nigri
Prioratus	De Nostinot, S.	"
Abbatia	De Cupre	Monachi albi
"	Aberbrothot	Monachi de Tyron
		[Keldei]
§ Episcopatus	Dunkeldre, Sancti Columkille	Canonici nigri,
"	De Brechin	Keledei
"	De Aberde[en]	[lares]
"	De Munrene	Canonici secu-
Prioratus	De Hurcarde	Monachi nigri
		deDunfermlin

Abbatia	De Kinlos	.	.	.	.	Monachi albi
§ Episcopatus	De Ros	.	.	.	.	Keledei [lares
"	De Glascu	.	.	.	.	Canonici secu-
Abbatia	Sancti Kinewini	.	.	.	.	Monachi de Ty-
§ Episcopatus	De Galeweye	.	.	.	.	[ron
Abbatia	De Candida Casa	.	.	.	.	Monachi albi
"	M.	.	.	.	.	Monachi nigri
§ Episcopatus	De Dublin	.	.	.	.	Keledei
"	De Katenesio	.	.	.	.	"
"	De Argiul	.	.	.	.	"
Abbatia	In Insula	.	.	.	.	"

IN WALLIA: MENEVENSIS.

Abbatia	De Blanka Landa, Sanctæ Mariæ	.	.	.	.	Monachi albi
"	De Strata Florida, Sanctæ Mariæ	.	.	.	.	"
"	De Cumhir, hoc est Vallis Longa	.	.	.	.	"
"	De Premustre	.	.	.	.	Canonici albi
"	De Lanter	.	.	.	.	Moniales albæ
Prioratus	De Lantonay	.	.	.	.	Canonici nigri
"	De Castello Haraldi	.	.	.	.	Monachi nigri
"	De Brachino	.	.	.	.	" de Bello
"	De Langele	.	.	.	.	Monachi nigri
"	De Redeli	.	.	.	.	"
"	De Sancto Claro	.	.	.	.	"
"	De Penbroc	.	.	.	.	"
"	De Kardigan	.	.	.	.	"
"	De Karmekil	.	.	.	.	"
"	De Haverford	.	.	.	.	Canonici nigri

LANDAF.

Abbatia	De Meath	.	.	.	.	Monachi albi
"	De Morgan	.	.	.	.	"
"	De Carlion	.	.	.	.	"
"	De Tynterne	.	.	.	.	"
"	De Castello Birig	.	.	.	.	"
Prioratus	De Ywein	.	.	.	.	Monachi nigri
"	De Kaerdif, S.	.	.	.	.	"
"	De Penard, S.	.	.	.	.	"
"	De Novo Burgo	.	.	.	.	"
"	De Bassele, S.	.	.	.	.	"
"	De Goldclive, S.	.	.	.	.	"
"	De Strugoil, S.	.	.	.	.	"
"	De Bergeveni	.	.	.	.	"

SANCTI ASAF.

Abbatia	De la Pole, Sanctæ Mariæ	.	.	.	.	Monachi albi
"	De Valle Crucis, Sanctæ Mariæ	.	.	.	.	"
"	De Com, Sanctæ Mariæ	.	.	.	.	"
"	De Hudham	.	.	.	.	Moniales albæ

BANGOR.

Abbatia	Aberconwach	.	.	.	.	Monachi albi
"	De Kemer	.	.	.	.	"
"	De Basingwere	.	.	.	.	"
"	De Insula Henli	.	.	.	.	"
Prioratus	De Ennisenoc	.	.	.	.	Monachi nigri

The antiquary Leland, in his *Itinerary* (vol. viii, pp. 63-68, and p. 75), has preserved many extracts from what he calls a "libellus incerti auctoris de comitatibus, episcopatibus, et monasteriis Angliæ." A marginal note says: "Jam comperi ipsum Gervasium [monachum Cantuariensem] hoc opusculum scripsisse postquam absolverat historiam quam scripsit de regibus Angliæ et archiepiscopis Cantuariensibus." This treatise, which he states to be the production of Gervase of Canterbury, evidently contains the original groundwork on which the above lists are founded; the preface consisting of an account of the thirty-four shires, and the religious houses being arranged under counties which observe the same order as they do in the lists I have collated. As Gervase of Canterbury brings down his chronicle to the concluding years of the twelfth century, and was contemporary with the period he illustrates, his list would naturally not contain any notice of religious establishments founded subsequently to that period. Hence we find that the list given by Leland is very imperfect when compared with those above. In addition to religious houses, Leland's list contains notices of the *aquæ dulces*, or rivers, hospitals, and castles in certain shires; and for the sake of comparison I here give a *verbatim* transcript of the portion referring to Sussex:

"IN SOUTH-SAX.

- "Abbot: de Otteham, S. Laurentii. *Can. albi.*
- Prior: Arundell, S. Nicholas. *Monachi nigri.*
- Prior: Atescle, S. Petri. *Monachi nigri.*
- Prior: Boregrave, S. Martini; *Mon. nigri.* Tortington, S. Mariæ Magdalensæ; *Can. nigri.*
- Prior: Hastings, S. Trinitatis. *Can. nigri.*
- Prior: Remsted. *Moniales nigre.*
- Prior: Lulleminster. *Moniales nigre.*
- Prior: Rospere. *Moniales nigre.*
- Decanatus Stening: Clerici secul. Hospitale S. Jacobi: leprosi Cices-triæ. Haling insula.*
- Aquæ dulces in South-Sex: Limene, Medeway, Ichene, Chiern, aqua de Kneppe, aqua de Bradeham. Castle at Bodiam."*

It is evident that the compiler of the later lists took a copy of that here ascribed by Leland to Gervase, perhaps from the phrase "*ex Cancia nostra*" in the prefatory portion, and adapted it to his purpose by inserting the names of additional monasteries, and cutting out all the other notices,

with the exception of the names of the *castella*. The Cottonian MS., Julius, C. VI, contains several leaves of the original extracts by Leland, as printed in the *Itinerary*.

Tanner, in his *Notitia Monastica*, quotes from Leland's extracts the names of several monasteries that cannot be identified; and Sir T. D. Hardy, in his *Descriptive Catalogue of MSS.* (vol. ii, p. 536, No. 705), mentions a fourteenth century MS. in Corpus Christi College, Cambridge (No. cccxxxviii), entitled *Gervasii Dorobernensis Mappa Mundi*, which is evidently another copy of this treatise.

A comparison of the portion relating to Sussex, in this MS., will show the considerable differences which exist in it from the lists I have given above. It appears rather to be the MS. to which Leland refers his extracts :

"IN SUTHSEXIA DOMUS RELIGIOSÆ.

Episcopatus	Cicestrise, Sancte Trinitatis	.	.	.	Clerici secl. n.
Abbatia	Batalia, S. Martini	.	.	.	Monachi nigri
"	De Ponte Roberti, S. Marise	.	.	.	Monachi albi
"	Ottheam, S. Laurencii	.	.	.	Canonici albi
"	Dereford, S. Joh. Bapt.	.	.	.	"
Prioratus	Lewes, S. Pancratii	.	.	.	Monachi nigri
"	Arundel, S. Nicholai	.	.	.	"
"	Atteseale, S. Petri	.	.	.	"
"	Boisgraue, S. Marise	.	.	.	"
"	Tortintune, S. Mar. Magd.	.	.	.	Canonici nigri
"	Hastings, S. Trinitatis	.	.	.	"
"	Remstede	.	.	.	Moniales nigræ
"	De Lullemenstre	.	.	.	"
"	De Roesperre	.	.	.	" [res
"	Steninges	.	.	.	Clerici secula-
Hospitalia	S. Jacobi Cicestrise	.	.	.	Leprosi
<i>Summa xliij.</i>					
Castella	Cicestrise, Arundelle, Brenbre, Lewes, Peuenese, Hastings.				
Insulæ	Selesie, Halingle.				
Aquæ Dulces.	Limene, Medewaie, Ichene, Chierne, Aqua de Lewes, Apebrok.				
Aquæ Salsæ	Sirenden, Aqua de Cneppe, Aqua de Bradeham, Tarente, Sirc.				

(To be continued.)

THE CERNE GIANT.

BY DR. WAKE SMART.

IN a sequestered valley near the quaint old town of Cerne Abbas, in the county of Dorset, and hard by the spot where Æthelmar's Benedictine monastery once flourished, the eye is arrested by the apparition of a gigantic human figure rudely sculptured on the side of a lofty hill, which, to a person unaccustomed to the sight, is an astounding and probably a repulsive object. There, with outstretched arm and uplifted club, as though he were the tutelary deity of the place, he stands in apparent defiance of the degenerate race below. His stature is 180 ft.; his foot (*ex pede Herculem*), 18 ft. long; his lower limbs, 80 ft.; body, 77; head, 22; arm, 109; and club, 121 ft. long; with various other dimensions of individual parts, in length and breadth, which we do not care to specify, as they may be found in Hutchins. As to the anatomical proportions of the relative parts of his frame, we will also remain silent, being willing to allow some license to the artist, who seems to have been puzzled with the attitude of his hero, and has represented the face and body in full front, and the feet in profile. He covers nearly an acre of ground.

On the summit of the escarpment, not far above his head, called "Trendle Hill," are the remains of some very ancient earthworks, which we will describe in the words of an author to whom we shall have to refer more than once in the course of these observations. "These remains," says he, "are of very interesting character, and of considerable extent. They consist of circular and other earthworks, lines of defensive ramparts, an avenue, shallow excavations, and other indications of a British settlement. The circles are constructed each with a low vallum, but no exterior fosse, and are evidently not associated with any military purpose. Of the two principal works, one, of a somewhat oblong form, is placed on the escarpment of the hill, immediately above the head of the giant. It is about 100 feet in its longest diameter, has a low vallum, slight exterior fosse, and a slightly elevated mound in the centre. The other is an irregular circle, 166 feet in diameter, with an opening to the south.

Within it are two small circles similarly placed to the interior circles of the Abury *dracontium*. Each of these works is separately protected by a steep, defensive rampart with exterior fosse running athwart the ridge of the hill. The more northerly rampart has been strengthened by the overlapping of its ends; and beyond this are the traces of an avenue leading to the principal works; also two very distinct small circles, each 34 feet in diameter, and having an opening in the east. The shallow excavations, supposed to denote the sites of the residences of the British population, are thickly scattered over the whole summit of the hill."

In giving this very graphic description of these ancient British vestiges, this writer was aiming at establishing a synchronism between them and the Giant, in support of a very ingenious theory to which I shall presently advert. It may be readily conceived that such a strange and unique object has engaged the attention of many thoughtful minds, for it is unquestionably a work of high antiquity; and its origin is supposed to be enveloped in much mystery, both as regards the people by whom it was portrayed, and the person or incident it was designed to represent or commemorate.

Hutchins states that in 1772 there were three rude letters in the space between the lower limbs, scarcely legible; and over them three others, probably numerals; but they were not satisfactorily deciphered, and are now totally obliterated. The characters, whatsoever they were, have given birth to some curious speculations which must be wholly visionary (see Hutchins); and I find that in Stukeley's MS. no mention is made of them, which is noteworthy, as they surely would not have escaped his observation had they been there in his time. I think, then, I may say "*de non apparentibus et de non existentibus eadem est ratio.*" The current of learned conjecture, in its most sober reveries, turned chiefly on the Saxon era, and this figure came to be considered as the representation of the Saxon god Heil, Hagle, or Hel-ith, who in certain monkish chronicles is said to have been worshipped in Dorset, and his idol destroyed by St. Augustine at Cerne, A.D. 603, when he preached Christianity to the pagan Saxons here, by whom he was treated with great indignity, which the saint retaliated by working a miracle that covered them, like the enemies of Israel of old, "with perpetual shame." Then Stukeley, in 1764, identified this god Heil

with the Phœnician Hercules, or with his son Melicertes, one of whom, it is said, planted the first colony on these shores; and he suggested also that it might be the memorial of the ancient British king Eli, to commemorate his victory over the Belgæ. The name Cern-*el* given to Cerne, and those of *El*-well, *El*-stone, and *El*-wood, associated with spots in the vicinity, were marshalled, of course, in confirmation of the theory. It is, however, very doubtful whether St. Augustine did ever extend his missionary travels so far as Dorset, although his name is traditionally connected with a most pellucid spring in the churchyard at Cerne, wherein he is said to have baptized his converts. But the whole story is based upon monkish legends, and the theory founded on it must fall to the ground if unsustained by collateral and corroborative testimony, which, unhappily, is not forthcoming. Moreover, it is hardly conceivable that when St. Augustine's doctrines had taken firm hold of the people, and a flourishing monastery had risen even under the very shadow of the Giant, this effigy of a pagan idol would have been permitted to remain intact, when a little neglect, without more active measures, would have soon obliterated it; whilst, on the other hand, it is manifest that its preservation must have been diligently cared for.

Many years have passed since the gentleman to whom I have alluded published that delightful little work, wherein, by a most ingenious and clever train of reasoning, he attempted to prove that the Giant must be regarded as the representative of the Celtic deity Baal, Bel, or Belinus, symbolising the sun; and as a monument designed to commemorate a great fact in the history of the Durotriges, which was nothing less than a radical change in their religion from the worship of the serpent to that of the sun, and which was effected by the instrumentality of the Kelto-Belgæ, who were supposed to have conquered the Durotrigian Keltæ, and supplanted their ancient form of religion with this newer mode of idolatry. In confirmation of this view he appeals to the earthworks on the summit of the hill, which he assumes to be the site of an Ophic sanctuary; devoted, of course, subsequently, to the mysteries of Sabeanism. "*Se non e vero, e ben trovato*,"—a theory that, like the "baseless fabric of a vision," needs a more substantial foundation to stand upon.

That the worship of the serpent, or ophiolatry, was at any time a prevailing form of superstition in Britain, is simply conjectural, for it rests not on the authority of a single ancient classic writer; and we may trace the conjecture to Stukeley, who, in the undulatory course of the avenues of approach to the circles or temples at Abury, and in certain mounds connected with them, detected, or thought he had detected, the key which unlocked all its mystery, and the Druidical temple became revealed to his sight at once as the theatre of Ophic rites,—a *dracontium*, as he termed it: a name unauthorised by ancient writers, but which has since been occasionally applied to similar megalithic circles and stone avenues in Dorset (as the rocks at Little Mayne) as well as in other parts, conveying, I believe, an erroneous idea of their original use. The Druidical religion was not so gross in its conceptions; but the sun and heavenly bodies were the objects of its adoration, idealised under a various and imposing symbolism, of which the serpent was an acknowledged integrant, though not an idol. We know from Cæsar who were the principal British deities in the ante-Christian era. They were Mercury and Apollo, or such as corresponded to these familiar divinities of classic mythology, the ideal representatives of the sun. And in a remarkable passage in Hecatæus, who lived five hundred years before the Christian era, cited by Diodorus, reference is made to the worship of Apollo in an island of the hyperborean ocean; by commentators generally understood to be Britain, and in a locality of that island apparently none other than Avebury or Stonehenge. Here, then, at a date closely bordering on the prehistoric period, we find the sun was the object of primeval worship. We can go back no further in history. The Keltæ and the Kelto-Belgæ of Cæsar's day had but one and the same religious system, therefore the latter could not have been instrumental in subverting the old established rights and dogmas which the former possessed.

The theory involves also another speculation which we believe to be equally untenable, as founded on like conjectural evidence, the conquest of the Durotriges by the Belgæ. If even they had, by successful invasion, possessed themselves of the territory, we maintain that they would not have introduced a new form of religion, as we have already observed.

There is yet another way of explaining the existence of the Giant, that may, indeed, divest him of a good deal of allegory with which he has been clothed, and still without impugning his claim to be a monument of genuine antiquity. The Benedictine Abbey of Cerne, founded by Æthelmar or Ailmar, A.D. 987, being richly endowed with lands, became the seat of learning, and, no doubt, of much dissipation also: hence it is quite within the bounds of probability that, as "Satan always finds some work for idle hands to do," the monks of that establishment (without wishing to impute to them any such dark inspiration), in conjunction, perhaps, with some of the townsfolk, may have occupied some of their vacant hours in portraying the lineaments of this legendary personage. Nor might this ascription be deemed at all derogatory to their artistic taste or skill, for we have abundant proof, in the carvings and sculpture of mediæval age, that the principles of æsthetic taste engendered within the cloister were not essentially of that refined, pure, and chaste style which prevails in works of modern art. We have, moreover, analogy to guide us. At Wilmington, in Sussex, there is the figure of a gigantic man incised in a similar manner on the escarpment of a lofty chalk hill. It is 240 ft. in height, and holds a staff in each hand. Here also stood a Benedictine priory, and this figure is traditionally ascribed to the idleness of the monks. There was formerly a gigantic figure on Shotover Hill, near Oxford. Nor is the analogy wanting in America, for Professor Wilson observes: "The Cerne giant preserves a curious counterpart to those incised figures scattered over the prairie lands beyond the shores of Lake Michigan."

A legendary belief in giants seems to have been universal. Dr. Maton has the following judicious remarks: "Without resorting to any ridiculous story, or to any conceit of antiquarians, for the origin of the figure, one may conclude that most works of this sort, especially when contiguous to encampments, were the amusement merely of idle people, and cut out with as little meaning, perhaps, as shepherds' boys strip off the turf on the Wiltshire plains." The "ridiculous story" here alluded to is the tradition current amongst the peasantry of Cerne, that this is the memorial of a certain giant who, having feasted on part of a flock of sheep in the Vale of Blackmore, laid himself down to take his siesta on

the side of this hill, and was slain by the peasants on the spot. Hutchins observes of this legend, that it proves at any rate the antiquity of the monument; but it would be hard to say which is the more ancient of the two, the legend or the symbol. The uninformed intellect dealt very largely in the belief in giants, which was a peculiarly Scandinavian and Teutonic phase of mind, for we find the *Edda* and other northern literature full of the exploits of such imaginary monsters. Geoffrey of Monmouth, the monkish historian, impresses upon his readers that Britain was originally peopled with "none but a few giants." When Brutus and his company took possession of it, they "forced the giants to fly into the caves of the mountains, and divided the country," etc. And he goes on to relate the history of "one detestable monster, Goemagot (Gogmagog), in stature twelve cubits, and of such prodigious strength that at one shake he pulled up an oak as if it had been a hazel wand," etc.

But we need not adduce any more fables of the kind, for it is a well known fact that throughout the middle ages, the fictitious adventures of men of superhuman strength and "vast bodily composure" afforded a most fruitful subject of romance. In this as in other parts of Britain we have, amongst the tumuli of the primeval inhabitants, many which bear the appellation of "Giants' graves"; and there is also the "Giants' Coit," or cromlech, testifying to that peculiar phase of the mind which delights to cloke its ignorance in mystery and fable. "*Omne ignotum pro magnifico*"; and if in those days of ignorance, the fossil bone of some megatherium or other extinct animal of astounding size had met the astonished view of our rustic philosophers, it would have been held as a crowning proof of the existence of a race of British Anakim.

Enough, it is hoped, has been said to justify the opinion that we need not extend our researches beyond the bounds of mediæval history, to give a plausible, if not a satisfactory, explanation of that mysterious phenomenon, the "Cerne Giant."

Proceedings of the Association.

JANUARY 10TH, 1872.

H. SYER CUMING, Esq., F.S.A. SCOT., V.P., IN THE CHAIR.

THE election of the following members was announced :

J. Severn Walker, Esq., Stuart's Lodge, Malvern Wells

Benjamin Tabberer, Esq., 16, Basinghall-street

M. De Longperier, Principal Director of the Antiquities at the Louvre, as an Honorary Foreign Associate.

Thanks were returned for the following present :

To the Society of Antiquaries of London, for Proceedings, vol. v, No. 2, Second Series. 8th Dec. 1870 to 23rd March, 1871. 8vo, London, 1871.

Mr. E. Roberts, F.S.A., Hon. Sec., read the following correspondence with the Earl of Warwick in reference to the late disastrous fire at Warwick Castle :

" 32, Sackville-street, S.W.
" 9th Dec. 1871.

" MY LORD,—The Council of the British Archæological Association has been specially summoned to consider, among various other important matters, the calamity to which your Lordship has been recently subjected. I am desired by the Council to express the great sympathy of the whole Association at this misfortune; not only for the pain which must be felt by your Lordship at the destruction of buildings and objects which cannot be replaced, but also at the loss, which all lovers of art and science have sustained. And however much you and an appreciating world may rejoice over the happy saving of many treasures, it will remain for us all to deplore the accident which has caused so serious a calamity.

" We venture to think that, as a member of this Association, and as one to whose predecessor the members were indebted for so much of rich and high gratification during the Congress held at Warwick in 1847, you will accept these expressions of our sincere regret and condolence.

" I have the honour to be, etc.,

" E. ROBERTS, *Hon. Sec.*"

"1, Stable Yard, St. James'.
12 Dec. 1871.

"SIR,—I beg to acknowledge with deep gratitude the very kind and feeling expressions of sympathy which you have been good enough to communicate to me on behalf of the Council of the Archæological Association. I can assure you that under the painful circumstances in which I am placed, nothing has afforded me more consolation than the kind interest exhibited by all; and the sentiments now conveyed to me by an Association which I so much value, will never be forgotten.

"I remain, Sir, your most obedient and obliged servant,

"WARWICK."

Mr. Gordon M. Hills, Hon. Treasurer, read the following letter addressed to him by Dr. Stevens, and dated St. Mary Bourne, Jan. 4, 1872:

"DEAR SIR,—Having pen in hand, I thought you might like to know that I have, since October, been engaged in investigating some hut-circles, or rather shallow pits, in the entrance-passages on a hill near here, overlooking the Test valley. They were nine in number; but I think that a good many others remain undisclosed in the same field. Some could not be cleaned out in consequence of their extending underneath a road. Two were completely explored, and in them were found rude, hand-made British pottery, pieces of hand grain-rubbers, charred flints in enormous numbers, flint scrapers and flakes, etc., similar to those found in the neighbouring fields; bones of *bos*, *cervus*, *sus*, *capra*, *canis*, etc., a spindle-whorl of chalk and another of pottery. Most of the bones had been cut and fashioned for some purpose; and one of the pits contained ten cartloads of flint stones, which evidently had formed the superstructure, and had fallen in. The pits were about 12 feet in width, widest diameter, and 30 feet in length from end of pit to mouth of alley. Flint mullers also were found, and whetstones of sandstone, as well as a hammer of native ironstone, which had evidently been picked up in the drift, and used as a heavy form of stone, without any knowledge of the metal. One early British coin was found between the pits,—a gold coin weighing eighteen grains; its obv. and rev. evidently rude figures of some better coin, probably Greek.

"I remain, dear Sir, yours truly,

"JOSEPH STEVENS."

Mr. E. Roberts, Hon. Sec., read the following extract from a letter lately sent him by Mr. H. Watling: "I think, in your remarks upon the round towers in England, you considered them not Saxon. I was at Debenham the other day, and observed the old tower. A good deal of Hingham work is in the lower portion of it, and the stone angles are very elongated. It has also a window very much like Norman. The tower is evidently of Saxon origin, as the court was held here. I have found also Saxon pottery in the parish. Do you understand much about British interments, and the slabs they raised to the memory of their dead? Many are engraved with curious devices. Whilst travelling at Carnac in Brittany I found many interesting things. Would you be so good as to exhibit them before the Association, and, if pos-

sible, describe them? They are much like the Egyptian slabs. Some appear to be celts fixed in handles, like those found in the lake-dwellings in Switzerland, many of which I possess."

The Rev. W. Sparrow Simpson, V.P., exhibited a vesica-shaped seal of brass, apparently of the thirteenth century, said to have been recovered from the Thames, near Greenwich, Dec. 1871. The upper part of the field is occupied by the demi-figure of St. Peter nimbed and mitred, holding a cross in the right, and two large keys in the left hand. Beneath is the kneeling effigy of an ecclesiastic. Legend, + S. ANTONI. ARCHIEP. ECL. SCI. PETRI. D. POPLI.

Mr. Birch remarked that the legend was probably intended to read: *Sigillum Antonii Archipresbiteri Ecclesie Sancti Petri de Pople*; but he was inclined to think that the seal was not genuine.

Mr. E. Leven, Hon. Sec., exhibited several shell-celts from Barbadoes, sent to him by Sir Thomas Graham Briggs, Bart., and accompanied by the following letter, dated 23, Ryder-street, St. James', S.W. 10 November, 1871:

"MY DEAR SIR,—I now send you some Indian celts which have been sent me from Barbadoes, and which I hope you will do me the honour to accept. I should have done myself the pleasure of calling on you with them, but we leave England for Barbadoes on the 17th, and I am overwhelmed with preparations.

"Believe me, in haste, yours very truly,

"T. GRAHAM BRIGGS."

Mr. H. Syer Cuming said he felt sure the meeting would join him in thanking Mr. Leven for having afforded those present an opportunity of handling and examining the adze-blades from Barbadoes. He well remembered the time that to have seen an ancient Carib shell-blade was a thing to almost boast of; and although such relics have been found in larger quantities than formerly, and numbers had of late years reached this country, they were still articles of novelty to many, and would ever remain of deep interest to the student of archaic man. A fine series of shell-blades may be inspected in the Christy collection, and another in the Blackmore Museum at Salisbury. The latter were gathered and presented by the Rev. Greville J. Chester, who accompanied the gift with the following memorandum, which is extracted from the *Guide* (p. 72): "In Barbadoes there is no hard stone, nothing harder than coralline limestone. The aborigines, therefore, were obliged to import *hard* stone implements and weapons from the other islands, or from the main continent of South America. For ordinary purposes, however, they used implements made of various kinds of marine shells and of the *fossil* shells from the limestone. These shell-implements vary in length from one inch and a half to six inches and a half. Some in my possession are beautifully formed. In the commonest

type the natural curve of the shell formed the handle. Discs and beads made of shell, and large quantities of pottery in a fragmentary state, have been found associated with the shell-implements. The large number of implements discovered under rock-shelters and in gullies proves the existence of a large native population in Barbadoes; and as shell-hatchets are not found in the other West Indian islands, it is clear that they are of purely local origin."

Mr. Cuming went on to say, that though in the West Indies the use of shell-blades seems to have been confined to Barbadoes, such objects were not unknown in the islands of the South Pacific Ocean. Dr. Pickering, in his *Races of Man* (p. 52), states that he saw in the Otuan, or Disappointment Islands, adzes with blades wrought of portions of the *tridacna* or *cassie*, with handles made of kneed roots; and on February 27, 1861, the Rev. S. W. King exhibited to us an adze-blade from the Ascension Isles, seven inches in length, fashioned of a piece of a *tridacna gigas*. Mr. Cuming produced a remarkably fine and perfect adze from the Friendly Islands, the blade nearly five inches in length, and full two inches and a quarter across its cutting edge, being formed of a portion of *tridacna* or clam-shell; tightly bound on to the beak of the haft with *sinnet*, or braided cord formed of the fibre of the cocoa-nut, or *coir* as it is commercially called. The stout cylindric handle is of brownish coloured wood, twenty-one inches in length. The mode in which such hoe-shaped weapon-tools were hooked on the shoulder for carriage, is well shown in the portrait of Abba Thulle, king of Pelew, engraved in Captain H. Wilson's *Voyage*. Mr. Cuming concluded his remarks by observing that shell-bladed harpoons were employed by the Esquimaux, of which he possessed examples formerly in the Leverian Museum.

Mr. George Wright, F.S.A., again called the attention of the meeting to some of the urns found at Sunbury; and Mr. Roberts gave his reasons for adhering to the opinions expressed by him upon the subject in his paper, which will be found in the *Journal*, vol. xxvii, pp. 449-52.

Mr. H. Syer Cuming exhibited two examples of the sand in which many of the Roman remains at Wilderspool have been discovered. (See *Journal*, xxvii, pp. 430-37.) The one forming the upper stratum looks like gunpowder, being carbonised by the conflagration which destroyed Condate; the other, or underlying stratum, which extends over several acres of the denuded Roman surface of the land, being calcined by the great heat occasioned by the disaster. The exhibition was accompanied by the following note addressed to Mr. Cuming by Dr. Kendrick:

"Warrington, 28th Dec. 1871.

"MY DEAR SIR,—You some time ago expressed a wish for some of the calcined white sand from Wilderspool, and I enclose a small quantity which I have brought from thence to-day. I also send you a

specimen of the carbonised stratum of sand which is superimposed on the above. The white is whiter, and the black sand much blacker, than the enclosed, when they are in the moist state; but I have dried them for the convenience of carriage. The natural sand is of a yellow colour; but here and there, where the conflagration has apparently been more intense, it shows a paler colour, as one would fully expect.

"The severe and prolonged frost which prevailed a few weeks since greatly diminished the quantity of sand required for building purposes, and there was a corresponding deficiency in the yield of relics; but we are now tolerably busy again, and I hope for increased returns, since the owner of the land has opened the north bank of the canal for the sale of its sand.

"Ever, my dear Sir, very truly yours,

"JAS. KENDRICK."

Mr. Edw. Levien, Hon. Sec., read a paper by W. de G. Birch, Esq., "On Three Lists of Monasteries compiled in the Thirteenth Century," which will be found at pp. 45-62 *ante*.

JANUARY 24TH.

H. SYER CUMING, Esq., F.S.A. SCOT., V.P., IN THE CHAIR.

Thanks were returned for the following presents:

To the Society, the Kilkenny and South-East of Ireland Archæological Society, for Quarterly Journal, vol. vi, New Series, Part 58. 8vo; Dublin, 1871.

" " Royal Archæological Institute, for Journal, No. III. 8vo; London, 1871.

To the Autotype Fine Art Company, for Ancient Sculptures in the Roof of Norwich Cathedral. By the Very Rev. Edward Meyrick Goulbourn, D.D., Dean of Norwich. Part I. Imperial 4to; London, 1872.

To Thomas Richards, Esq., for Papworth's Alphabetical Dictionary of Coats of Arms belonging to Families in Great Britain and Ireland. Parts XI-XV. 8vo; London, 1863-71.

Mr. J. W. Grover exhibited a small glass bottle dug up in Lombard-street, with a quantity of charred wood which had been found round it. Mr. J. W. Baily and the Chairman thought the bottle not older than the early part of the seventeenth century, although Mr. Grover and others considered it to be more ancient.

Mr. J. W. Baily exhibited the following objects from recent excavations in the City; all of them being Roman, with the exception of the dagger last described:—Earthen lamp; lip or mouth of an earthen vessel in the form of a mask, and somewhat similar to those described

in Smith's *Roman London*, p. 86 ; white earthen household deity (one of the *Penates*) in the form of a child's bust, on a pedestal,—after the manner of one engraved on p. 66, vol. vi, of the *Collectanea Antiqua* ; fragment (the lower half) of drinking vessel, Cologne ware (?) ; two reeded beads, one in colours ; fragment of a Roman leaden coffin, with scallop-shell, and bead and reel ornamentation ; five fragments of bronze ; bone ear-pick, the upper part carved in scrolls and animals' heads ; small dagger. Extreme length, nine inches ; both edges square, and the point blunt ; the hilt and pommel of hard, white metal, and probably made for a lady or a page. Late sixteenth century.

Mr. H. Syer Cuming, F.S.A. Scot., V.P., read his "Report on Ancient Remains found at Maiden Castle, co. Dorset," which will be found at pp. 39-45 *ante*.

FEBRUARY 14TH.

H. SYER CUMING, ESQ., F.S.A. SCOT., V.P., IN THE CHAIR.

The election of the following members was announced :

Rev. Joseph Castley, Stonham, Suffolk

John Haslam, Esq., 65, Great Russell-street, W.C.

Thanks were returned for the following presents :

To the Author, H. C. Russell, Esq., B.A., F.R.A.S., for Results of Meteorological Observations. Pamphlets. 8vo, 1869 and 1870.

And for Meteorological Observations in Sidney, N. S. Wales. Pamphlets. 8vo. Jan. to August 1871.

Mr. E. Roberts exhibited five leathern knife and dagger-sheaths of the fifteenth century, found in Cannon-street ; also a piece of brick or tile, fashioned into the shape of a large spindle-whorl, probably used as a hobble or weight, and two bone handles for common knives. All found in the city of London.

Mr. J. W. Grover exhibited a small *cadus*, or amphora, found in Queen Victoria-street, of the ordinary peg-top type, having no handles, and tapering down to a round point ; some spoons, a knife, and a key ; and some fashioned bones, used probably as skates.

Mr. J. W. Baily exhibited two jugs, early fourteenth century. The characteristics of both are the same, the lip or mouth being formed as a grotesque head with projecting beard and ears ; and with an appendage, in slight relief, on each side of the body of the jug, intended to represent arms and hands. The large jug, which is imperfect, is covered with green glaze, and is eight inches and a half high ; the smaller one is covered with coarse green and brown glaze, and is four inches and three-quarters high, and is perfect. Also another jug, six-





teenth century (?), of good form, the mouth trefoil-shaped, and with handle, and glazed in imitation of old Venetian "schmelz" glass. The height is seven inches and a quarter.

After remarks upon the various exhibitions, by Messrs. Roberts, G. Wright, Grover, and Baily, Mr. H. Syer Cuming read a paper on "St. Katherine," which will be printed in a future number of the *Journal*.

FEBRUARY 28TH.

H. SYER CUMING, ESQ., F.S.A. SCOT., V.P., IN THE CHAIR.

Thanks were returned for the following presents :—

To the Society.—The Royal Dublin Society, for Journal No. xl. 8vo, Dublin, 1872.

To the Author.—James Kendrick, Esq., M.D., for "Essay on Recent Discoveries of the Roman Site at Wilderspool, near Warrington," reprinted from the *Transactions* of the Historic Society of Lancashire and Cheshire. 8vo, Liverpool, 1871.

Mr. E. Roberts exhibited the top of an earthenware jar, with part of the rim raised and pierced, probably to act as a strainer, said to have been found in Broad Street, Roman ; also three bone skates, from the same locality, British.

Mr. J. W. Baily exhibited the face portion of a terra cotta bust found with a quantity of Roman pottery, in fragments, in a late excavation in the city of London ; a small amphora of the peg-top shape, from an excavation at Wapping ; various leathern knife-sheaths, *temp.* Edward II—Henry IV, some stamped and some engraved with a tool, from the city of London.

The Rev. S. M. Mayhew exhibited a water-colour drawing of a crucifix found in the churchyard, West Farleigh, Kent, and sent the following observations upon it, which were read in his absence by the Chairman :—

"Farley, in Saxon Farrlega, may be interpreted 'the place of boars or bulls'. It is bordered by the Medway east and west, and belonged some time to the monks of Christchurch, Canterbury, to whom it yielded in the days of Edward the Confessor twelve hundred eels, for a yearly rent. The crucifix, of which I exhibit a water-colour drawing (Plate 2), was found in the churchyard of West Farleigh, about twenty-five yards north of the chancel, in a line with the east end of the church, at a depth of about six feet. I quote from a memorandum by the Rector, the late Dean of Rochester, through the kindness of whose son, the Rector of Watlington, the drawing of the crucifix was permitted, and the following memoir communicated :

“ ‘Barnes, the clerk, in digging a grave in the churchyard, found a crucifix, which I have had put in order. It is pronounced to be a curious relic, and probably belonged to a Knight Templar. It was found December 26th, 1832.’

“The object is a processional, or altar cross (for the figure is not repeated), and was made to fit into a socket. The workmanship appears to be Italian, of the fourteenth century. It was probably buried by the hand of a friend, in hope that the times of the English Reformation would pass away, and that it might then reoccupy its place and dignity in the worship of West Farley Church. It rested, and was found in the underground recess of an old wall, popularly considered as part of a forgotten conventual building, though no evidence exists as to monastic or conventual buildings being erected at Farley by the monks of St. Helen, Bishopgate, the possessors of the manor. The church dates from the twelfth century. The triple east and side windows of the chancel are of the same period. The rest of the church and the tower are much later, and of no particular interest. The chancel was complete in itself, and surmounted on the west by a bell turret. The sedilia and piscina are remarkable: a geometrical window has been inserted on the south side, and the thickness of the wall cut away to about eighteen inches of the flooring, where it forms a seat; and at the angle west and north is a double piscina, the intersecting shaft being of chalk, the only piece observable in the architecture of the chancel. There are no remains of rood-loft, staircase, or hagiascope. The church crucifix is of oak, covered with bronze plates, so coloured by decomposition as to resemble enamel, and repoussé. The arms are floriated, and the termination of the shaft somewhat diminished for fitting the socket. The measurements are—entire height, $23\frac{1}{2}$ ins. (5 ins. of which are taken up by the stem for the socket); width of traverse, 15 ins. The water-colour drawing is the exact size, and as nearly as possible the colouring of the original. On each arm, and on either extremity of the shaft are four discs of enamelled glass, nearly $1\frac{1}{2}$ ins. diameter, representing the emblems of the four Evangelists. These are of Venetian make, and of the thirteenth or fourteenth centuries. Above the head of the figure is a fifth of plain glass, about $1\frac{1}{4}$ ins. diameter, once covering a fragment of the Holy Cross—a feature which brings to mind the famous cross of Cong, made A.D. 1123. Pendent from the arms are two reliquaries, in the shape of spear-heads, forming, in the opinion of our Vice-President, Syer Cuming, Esq., depositories for drops of the Sacred blood. The reliquary, pendent from the cross, is very uncommon, nor can the writer recall a similar instance. May not the fragment of the cross have been obtained from the Sacrament of St. Helena, London—the blood from Canterbury? The figure is of solid bronze, and has all the stiffness of early modelling. The head is

crowned with thorns and inclined, the hands and feet expanded, the spear wound diagonal to the ribs, and on the right side. The raised work of the plating appears to represent suns and stars, perhaps in allusion to the 'Sun of Righteousness' setting in blood, or the 'Star of the House of David' dimmed by the darkness of the Crucifixion, or they may point to the eternal splendours of the Resurrection; in either case this Farleigh relic is a *crux stellata* of surpassing interest."

Mr. E. Roberts observed that the drawing before the meeting did not indicate clearly whether the very remarkable pendants which were attached to the crucifix were of the same material as the crucifix itself. It seemed to him also, with regard to various other details, that it had been repaired; and he thought that, without an inspection of the crucifix itself, it would be impossible to judge correctly with regard to its exact date. Mr. Mayhew could, however, doubtless furnish further particulars, by which they would be able to form a more accurate opinion.

Mr. H. Syer Cuming read the following observations on the *Cadus* exhibited by Mr. J. W. Grover at the last meeting (see *ante*, p. 76).

"The terra-cotta vessel produced by Mr. Grover is undoubtedly a Roman *cadus*, similar in every respect to other examples discovered in London, some of which have found their way into the British Museum and the Baily and Mayhew collections.

"The *cadus* bore a certain resemblance in contour to a boy's top (*turbines cadorum*, Plin. *H. N.* xxvii, 5); and its mouth was wont to be closed with an *obturatorium* or bung of cork, as recorded by Pliny (*H. N.* xvi, 13). Both Virgil (*Æn.* i, 199) and Martial (iv, 66, 8) speak of wine being preserved in *cadi*; but such vessels were also employed to hold oil, honey, preserved fruits, etc. Pliny (*H. N.* xv, 21) says: 'Where figs are in great abundance, as in Asia, for instance, huge *orcæ* are filled with them, and at Ruspina, a city of Africa, we find *cadi* used for a similar purpose.' And we gather from a line in Martial's *Epigram* on Mancinus (i, 44, 8) that the olives of Picenum, in Central Italy, were stored in *cadi*.

"Vessels identical in form and material with the Roman *cadi* are still employed as olive jars in Spain, in verification of which I exhibit one which was brought to England in 1850, full of fruit. It is 11½ ins. in height, full 22 ins. at its greatest circumference, and there is a slight spiral groove running down the tapering stem which would facilitate its fixture in a bed of sand, when required to stand upright in the manner of the *amphoræ seriæ*, etc., in the *cella vinaria* discovered under the walls of Rome in 1789. The mouth of this jar, about 2 ins. diameter, is stopped with a cork, which has been covered over with white plaster, in like way as Pliny (*H. N.* xviii, 73) states the bungs of grain vessels were sometimes rendered air-tight. It was also the custom in Egypt to secure the lids of *amphoræ*, etc., with resin and mortar, as is

still the custom in Portugal in respect to grape jars. The old Romans inscribed figures and letters with *rubrica* or red ochre, on their wine and other vessels, and this modern cadus is numbered 6168 in red, in quite a classic spirit. The interior of the jar is thickly coated with resin, giving it the appearance of being covered with a rich brown glazing. Pliny (*H. N.* xiv, 25, xvi, 22) mentions that the inside of *dolia*, etc., were treated with Bruttian pitch or resin, which was considered in Italy to be superior to that of Spain, the produce of the wild pine, which was 'bitter, dry, and of a disagreeable smell.' Many wine vessels met with in Egypt have been coated internally with a resinous matter.

"In whatever light we regard this Spanish olive jar, whether as to use, form, substance, interior coating, stopper and covering, not forgetting the rubricated numerals, it seems a memento of modes and contrivances handed down in unbroken succession from ancient to modern times."

Mr. Thomas Morgan, in support of an opinion expressed by him at the last meeting, that the objects called "hobbles" or weights exhibited by Mr. Roberts (see p. 76 *ante*) might have been weapons of war, read the following extract from a work, *De Origine Germanorum, ex Schedis Manuscriptis, etc.*, Gottingen, 1750:—

"Sequuntur num. ix & x duo globi lapidei perforati in Holsatiâ inventi, quorum usus in bello fuit. Fune enim alligati hostium capitibus immittebantur. Nec dissimili instrumento Johannes Ziska suo adhuc tempore usus est, ut cernere est ex figura a Majore¹ in libello de migrationibus Cimbrorum producta. Ubi mireris oportet veterum patientiam in acuendis et perforandis lapidibus durissimis, quæ res etiam nobis molestiam non parvam facessit."

The general opinion, however, of the meeting was that whatever may have been the use of the objects exhibited by Mr. Roberts, they were certainly of too soft a material ever to have been employed in warfare, and Mr. J. W. Baily suggested that they may have been weights for fishing nets.

Mr. Edward Levien, Hon. Sec., in the absence of the author, read the following paper, "On further Discoveries of British Remains at Lancaster Moor," by John Harker, Esq., M.D. :

"Facts, however few or meagre they may be, which tend to the elucidation of the true history of the human race, are eagerly sought after by the anthropologists of the present day,—an excuse, I hope, for the accompanying account and description of a funeral urn recently discovered, with some other remains, on the Lancaster Moor, which may fairly be referred to the close of the stone period.

"This sepulchral urn is of the same general type as the urns of the British interments described by me and figured in our *Journal* for the

¹ Major. *Nova lit. maris Baltici.*

year 1865, pp. 159-161. It is from the same locality on the Moor as in the case of those interments.

"The urns, as described in that account, were arranged in pairs in a line running pretty exactly east and west. The vessel in question was discovered on the same line of direction (eastward) as the rest; and in the same manner as the others, it was uncovered during quarrying operations. The vase was entire when found, but by the too hasty attempt at removal was broken by the eager workmen.

"This bone pot is a very fine specimen. It is fully 14 inches high; it is about 12 inches wide at the mouth, and has a collar 4 inches deep. The base is small, only measuring about 4 inches in diameter. It is flat.

"All the urns found are hand-made, and have varied remarkably as to fineness of their material and finish. This one is made of clay with gravel. It is tolerably well burned; the alteration of the clay to red, by finish, extending nearly through the thickness of the material.

"As in the case of the other urn described, the vessel is decorated tastefully with lines made by indenting strips of fine twisted thong, and by dots formed by screwing round, in the soft clay, a pithy stick. The collar of the urn is ornamented with a herringbone-pattern, bordered above and below by the peculiar dots, enclosing the collar between two lines. Below the collar the vessel is decorated by a lattice-pattern, with a band of dots where the lattice terminates. This band, though in good artistic taste, by encircling the vessel at its most bulging part, was a source of weakness to its structure, and hence it gave way when removed from its bed. The vessel occupied an inverted position in the ground, the other urns found being erect. Its mouth was covered by a piece of fine gritstone, for the convenience of overwhelming it. It was not, as in the case of the urns previously described, protected by a fencing of flags, but merely surrounded by board, charcoal, and ashes, the relics of the funeral pyre. In the interior of the vase, at one side of the centre of the base, an indented incision, three-quarters of an inch long, appears, with a faint line or tract parallel to the upper part of this incised line. These marks, although worthy of passing notice, are not of precise or definite character. This, at least, is the opinion of so high an authority as Dr. Thurnam. The urn merely contained human bones well calcined. There were no manufactured articles with it. As in the case of the bones exhumed in the previous instances, no teeth were discovered, although the upper and lower jaw were both carefully sought for and examined. The teeth had been removed from their alveoli, and taken away.¹

¹ May not the teeth of the dead have been removed from the jaws to adorn the persons of the living? The aborigines of the South Sea Islands were wont to perforate human teeth, and string them as pendants to their necklaces. In the Cuming Collection are some early examples of this practice from the Friendly Isles.

"A small incense-vessel from the same locality as the urn has been found. It is of very fine clay, more globose in form than the example figured in this *Journal* (xxi, p. 161, fig. 7), and the details of its ornamentation, which are pleasing, may interest those who are fond of early ceramic art.

"Fragments of several other urns have been brought to me by the workpeople from the same locality, showing the extent and large number of the interments.

"The site chosen for this ancient cemetery on the Lancaster Moor, is one of considerable elevation. It commands a wide prospect of much grandeur. To the east rises the dark, ling-covered Clougha; northward is the beautiful Vale of Lune. To the south a fine alluvial plain extends; whilst westward is silvery Morecambe Bay, and beyond it the Cumberland mountains. The choice of the site by an ancient tribe shows human appreciation of the grand and poetic in the selection of a last resting-place for the bones of the honoured dead."

Mr. Roberts made remarks upon the punctures and ornamentation of the urns referred to in the paper, and pointed out certain similarities between them and those found at Sunbury. (See vol. xxvii, pp. 449-452.)

Mr. J. Phené, F.S.A., said that there were specimens somewhat resembling those now described, in the Ashmolean Museum at Oxford, of which he had photographs, and he would exhibit these at some future meeting, so that members might have the opportunity of observing their points of similarity for themselves.

British Archaeological Association.

PROCEEDINGS

OF THE

TWENTY-EIGHTH ANNUAL MEETING,

WEYMOUTH, 1871.

AUGUST 21ST TO 26TH INCLUSIVE.

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Proceedings of the Congress.

MONDAY, 21 AUGUST, 1871.

THE proceedings of the twenty-eighth annual congress commenced on Monday afternoon, under the presidency of Sir William Medlicott, Bart., D.C.L., at the Royal Hotel, Weymouth. The Assembly Rooms were thrown open at half-past two, when a large gathering took place. On the walls of the room were several portraits in oils of celebrated personages, lent by Joseph Drew, Esq. Amongst those present were—W. H. Black, Esq., F.S.A., E. Roberts, Esq., F.S.A., Gordon M. Hills, Esq., George Godwin, Esq., F.R.S., F.S.A., Rev. Prebendary T. H. Baker, Thomas Bond, Esq., the Mayor of Dorchester, John Floyer, Esq., M.P., E. J. Weld, Esq., H. H. Burnell, Esq., F.S.A., William Cockeram, Esq., Thomas Colfox, Esq., Edward Levien, Esq., M.A., F.S.A., Thomas Wright, Esq., M.A., F.S.A., Charles Hart, Esq., R. Ff. Eliot, Esq., and Mrs. Eliot, R. Gaskell, Esq., and Mrs. Gaskell, W. Talbot, Esq., J.P., Major-General Burke, A. Pope, Esq., R. Damon, Esq., F.G.S., Lieut.-Colonel Stewart, Lieut.-Colonel Swaffield, Mrs. Reginald Smith, G. Andrews, Esq., the Rev. J. D. and Mrs. Addison, Dr. Lithgow, Mr. T. B. Groves, Mr. and Mrs. B. Hopkins, Mr. J. Grieve, Mr. J. T. Shorto, Mr. J. Vincent, Mr. Fudge, the Rev. H. Bothamley, etc., etc.

At three o'clock the Mayor (J. Milledge, Esq.), attended by the following members of the Corporation—the Town Clerk (F. C. Steggall, Esq.), Aldermen Ayling and Thompson, Councillors Vertue, H. Devenish, J. Devenish, Roberts, Welsford, G. Eliot, Robertson, Drew, Thomas, Talbot, and Luce—arrived in their robes of office to receive the President and officers and members of the Association, and the Town Clerk read the following address:—

“To the President and Members of the British Archaeological Association.”

“Mr. President and Gentlemen,—The Mayor and Corporation of the Borough of Weymouth and Melcombe Regis beg, in the name of the inhabitants, to welcome you to their ancient and loyal town. They have not many objects of archæological interest in the borough, but its

connection with the history of the past is very gratifying to themselves, and they have no doubt from what you will learn during your sojourn amongst them, it will prove as interesting to you. It will be the pleasure of the Mayor to afford you all the assistance and information in his power, and the inhabitants hope you will leave Weymouth with many pleasing recollections of your visit."

Mr. E. Roberts, F.S.A., Hon. Sec., in replying, said: "Mr. Mayor and Gentlemen of the Corporation,—The members of our Association must, I am sure, feel very grateful to you for the reception with which you have so kindly favoured us, and the hearty welcome you have given us. The purpose of these meetings is to bring forward information for the improvement of history by studying archæological remains wherever they may be found, and by means of a few gentlemen, members of this and kindred associations, who work and have worked for many years among the dust and rubbish, as some people call it, scattered through the kingdom. We have, we hope, in our volumes produced materials which have added to the information and increased the pleasures of the English people and those who speak the English language throughout the world. Dorsetshire, as it appeared to us, has never been thoroughly treated, the one great history of the county being certainly not such an one as it might possess. There are, unfortunately, several errors and omissions in it; and we hope, therefore, that during this week we shall find many persons in this county who may be induced to bring forward materials which may help to correct those errors, and supply those omissions. We do not at all expect, in the course of a week, to examine all the objects of interest which are to be seen, or all that is valuable. We are obliged in going from place to place as we do, over a large tract of country, to leave a great deal untouched, and we are compelled to call upon the knowledge of the inhabitants rather than to describe *seriatim* each object that comes before us. We trust, however, that in a county so rich in everything that is interesting historically, the meeting will be both pleasant and useful to ourselves and others, and that we shall learn as much from our visit as you will from the treasures brought forward and the sites inspected during our sojourn here."

The President then read his inaugural address, and said: "Gentlemen,—I beg to express my sincere thanks for the great honour conferred on me in asking me to preside on this occasion. I felt rather to shrink from such a duty, knowing how many men there are more qualified than I am to fill the position, but I felt, on the other hand, that when you so kindly asked me to do so, you did it with the best intentions towards me, and now hope that you will grant me your kind indulgence, and take the will for the deed. I hope before the close of the week, through being a listener, I may be able to go away far better

instructed in the curiosities and archæology of this county than I am at present. I have made a few extracts, which I beg to submit to your notice, and thank you most sincerely for the compliment you have paid me.

“Although Weymouth itself does not at the present time show forth many remains of ancient buildings, still we have strong reasons for believing that the town is coeval with the invasion of this island by the Romans. The *Via Iceniana*, one of the military roads, commenced here; and the whole neighbourhood is surrounded with British and Roman remains. In the year 1812, on Jordan Hill, an urn was found filled with silver coins of Gordianus, Trajanus Decius, Treb. Gallus, and Gallienus. In Ellis’s *Antiquities of Weymouth* we are told that King Athelstan, in A.D. 938, granted to the use of Milton Abbey ‘all that water within the shore of Weymouth, and half the stream of that Weymouth out at sea, seventy-two acres, for the support of the weir and its officer: three thaynes and a saltern by the weir, and sixty-seven hides of land in its neighbourhood.’ Ethelred bestowed a charter on Weymouth, and the document is still preserved in the archives of Winchester Cathedral. Weymouth first sent members to Parliament in the year 1319 (12 of Edward II), and Melcombe dates its enfranchisement from the same origin. Bubb Doddington, in his diary, speaks of Weymouth as ‘a borough of two names, which had the honour of sending four members to Parliament,’ and he returned them, with two others, six nominees to the House of Commons. The success of Weymouth as a watering place is due to Ralph Allen, the friend of Pope, who styled him the ‘Humble Allen.’ He

‘Did good by stealth, and blushed to find it fame.’

“The following is from a letter by the Rev. F. V. Luke:—‘Crossing frequently from the Channel Islands to Weymouth, it often struck me that the march of the Romans into Britain by that part had not met with the attention which so important a fact deserved. The camp of Dorchester shows that the domination of so useful an inlet was peculiarly attended to. The Romans, in their progress through Gaul, followed a route already prepared for them by natives, under the leadership of the Druids. If you will take a map and draw a line from the ruins of Carnac in Brittany to Stonehenge, you will see that a large drift of people lay on each side of that line, passing through the Channel Islands, where the various Druidical remains have been very numerous. Weymouth was the nearest port lying on that line, and the shortest distance of any by sea to Cherbourg. Jersey was called *Cæsarea*; Cherbourg, *Corialum*—and most of the Norman coast towns bore Latin names. By all accounts the Phœnicians seemed to have travelled on this line, and carried their tin through the country on horses; and as the Romans had to follow the same route through

Lower Gaul, it may be assumed that they crossed over to Weymouth, after the manner of the Phœnicians. The people of Normandy claim to have taught boat-sailing and navigation to the English, which might probably have been the case. The proximity of the great Roman highway to Salisbury speaks for itself; for no doubt a considerable intercourse must have existed between the Druid population (if we may so call them) of Carnac on the one side, and Stonehenge on the other; and it could only have been carried on by Weymouth and its neighbourhood, as the nearest point of intercourse over the sea; and the Romans, following in their steps, would naturally take the same route.'

"The Duke of Gloucester, brother of George III, built the Gloucester Hotel, standing when first erected alone and isolated on the Esplanade; and George III purchased it in 1788, and resided many seasons there. So long as George III lived there can be no doubt whatever that Weymouth was a courtly place, notwithstanding Sergeant Davis, who led the western circuit, said,—'The farther I go West, the more I am convinced that wise men come from the East.'

"Weymouth was represented by Sir Christopher Wren in 1701, by Sir James Thornhill in 1722, who painted the altar piece, and presented it to the church, which you may now inspect. It is curious to mention, that before the Reform Bill of 1831, which reduced Weymouth to two members, that two hundred freeholds were split into two thousand votes, and that some of them voted for the thirteen hundred and sixtieth part of a sixpenny freehold. I have never been able to discover a drawing of the old church before the present church was built, and if any one present could furnish us with any drawing of it, it would be very interesting; no doubt there must have been an ancient ecclesiastical building. The present church was opened in 1817. The altar piece, painted and given by Sir James Thornhill, was valued at £700. By taking Weymouth as a centre, and drawing a circle, including Portland, from Corfe Castle to Abbotsbury Castle, many objects of interest will be included, and particularly the 'Celtic tumuli,' and sepulchral mounds of the Durotriges. They have been ably described by Chas. Warne, Esq., F.R.S., in a work dedicated to my friend, Dr. Smart, a copy of which I desire to place on your table for inspection.

"Portland appears to have been well known to the Romans. The traces of a Roman encampment on the hill mark its history. About the year 800 the island was invaded by the Danes, and a conflict occurred between the Danish pirates and the Portland *balaeares* or slingers. In 1052 Earl Godwin, in the reign of the last of our Saxon kings, plundered it with a fleet from Flanders. In 1404 the island was attacked by the French. In 1520 the castle was built by Henry VIII near the site of one of Saxon architecture. It will be interesting to those who will visit Portland to examine the strength and works of the

present day in comparison with former ages; the fusses measuring from about 70 feet in depth to about 100 feet in width, resembling Malta in solid stone. In the year 1580 the estimate of the defence of the town of Weymouth was—Eight pieces of ordnance, £80; powder and shot, £40; carriages, wheels, and sponges, £20; expenses of bulwarks and powder houses, £60=£200. England was threatened with the Spanish armada, and

‘When the great fleet invincible against her bore in vain
The richest spoils of Mexico, the stoutest hearts of Spain’,

Weymouth sent six ships. From the records of the borough we find the tonnage to have been—Golden Lion, 120 tons; Galleon, 100; Sutton, 70; Expedition, 70; Heath Hen, 66; Catherine 60=480. Weymouth also found 30 pikemen, 16 archers, 49 harquebussers, 4 gunners (for great ordnance), 1 the drome (drummer), 17 bill men, 8 old men (not serviceable)=125 men, with 60 apprentices, etc., without arms.

“The Verne, the Breakwater, etc., I shall leave to abler pens to describe. The Chesil Beach (Chesil being the Saxon for pebble) extends about ten miles, the largest pebbles being near Portland, diminishing in size the whole way, from ten to twelve pounds in weight, to pebbles of an ounce or less. Camden describes the Chesil Beach as ‘a bank called the chesil of sands, heaped up thick together with a narrow frith between, lieth in length for nine miles, which the south wind when it is up commonly cutteth up and disperseth, but the northern wind findeth and hardeneth again; by this bank or sand-ridge, Portland (sometime an island) is joined to the main land.’ The same author derives its name either from its being a port to Weymouth, or from Port, a Saxon pirate, who about the year 703 infested these coasts. Portland, in the declining state of the Saxon empire (for before writers never spoke of it), felt as much as any other place from time to time the violence of the Danes; but when the Danish war was ended, it fell into the possession of the church at Winchester, and the living is now in the gift of the Bishop of Oxford. It is in compass scarce seven miles, rising up about the tides with high rocks, but lying flat and low in the midst, plentiful enough in corn and good to feed sheep. The inhabitants, of all Englishmen, were the ‘cunningest slingers.’ The Portland quarries and the geological strata ought to be mentioned. The celebrated stone was first brought into notice in the reign of James I, and was employed by Sir Christopher Wren for the building of St. Paul’s, and by the architects of the Banqueting House at Whitehall, Westminster and Blackfriars Bridges, the Royal Exchange, etc. The stratification is interesting; the cliff of the black Nore rises three hundred feet above the level of the sea. Over the

various layers of sandstone and limestone, at a height of two hundred feet, is the dirt-bed, with fossil trees of the Cycadeoide, occupying thirty feet in thickness; above this is a bed of calcareous slate of about fifty feet in thickness.

"I shall now transport you quickly across to Corfe Castle, and leave you in the care of Mr. Blashill, who will give you an interesting account of that fine and noble fortress in the island of Purbeck. It had the honour of being one of the last places that held out for the honour of Charles I., and you will find it an interesting excursion from this place.

"Bindon Abbey, once a Cistercian monastery, will also be visited, and on our return we must not omit Jordan Hill, where the remains of a Roman temple may be traced. Some acres had been used for the purpose of burial, where coffins have been found, and skeletons with signets and other rings, and implements have from time to time been discovered.

"At Preston, in a field near the church, has been discovered a beautiful tessellated pavement, presumed to be two thousand years old, to which I hope you will pay a visit this afternoon, if I do not keep you too long, and which will be explained to you on the spot.

"You will also visit Cerne Abbey, which it is said that Augustine, the Apostle of the English nation, built when he had broken there in pieces Heil, the idol of the heathen English Saxons, and chased away the fog of pagan superstition. 'Here was first bred, among the religious men John Morton, Cardinal and Archbishop of Canterbury, born at St. Andrew's, Milborne. Under Cerne, somewhat lower, the Fraun or Froome maketh an island. And so goeth to that most ancient town (Dorchester), which in Antoninus' Itinerary is Durnovaria, *i. e.*, the river Passage or Ferry. This is the head town of the whole shire, and yet is neither great nor beautiful, being long since despoiled of the walls by the Danes, who raised, as it is thought, certain trenches, whereof one is called Maumbury, being an acre inditched, another Poundbury, somewhat greater, and the third a mile off, as a camp with five trenches, containing some ten acres, called Maiden Castle, which a man may easily conjecture to have been a summer station or camp of the Romans. Part of her antiquity it (Dorchester) sheweth daily by express tokens, namely, the Roman causeway of the Foss Highway, and coin of the Romans, both copper and silver, found here and especially at Fordington hard by, which the common people call King Dorne his pence, whom, by some allusion to his name, they dream full sweetly to have been the founder of the town. Dorchester had anciently a castle, in that place where the Grey Friars built their convent out of the ruins thereof, and hath now but three parish churches, whereas the compass of the old town seemeth to have been

very large. From whence (Dorchester), Froome runneth by Woodford, where in old time Guy Briant (a baron), a renowned warrior, had a little castle of his own, which afterwards was the habitation of Hugh Stafford of Southwick, by one of whose daughters it came to Thomas Strangwaies, who was born in Lancashire. His issue built a very fair house in Milbury. Then holdeth the Froome on his course, beside Bindon, which also had a monastery, where Kenigils, in the year 614, in doubtful battle vanquished the Britains, where Froome maketh his issue into that bay whereupon Poole is situate, hard by the very mouth, is planted Wareham. In King Edward the Confessor's time it had two mint-masters, but now is almost run to ruin, and in the very heart of the old town it bringeth forth great store of garlic. Into Poole harbour it discharged the Trent or Piddle; there is also voided another river which runneth hard by Bere, a little town, where for a long time that ancient and famous family de Turbida Villa, commonly called Turberville, had their chief habitation. In the midst of the isle of Purbeck (as we call it) there is an old large castle, named Corfe, seated upon a great slaty hill, which after a long combat with time, somewhat yielded, as overcome unto time, until of late it hath been repaired, and is a notable testimony and memorial of a step-mother's hate.'

"To-morrow, I hope, you will inspect the ruins of the monastery of Abbotsbury, and also the parish church, St. Catherine's chapel, the Swannery, and the Decoy. The town is of great antiquity, and will repay you for a visit. And before I conclude I must say that these spots will have for me an especial interest, as among them I passed my earliest years; and, I will add, one of the pleasures derived from such meetings as these, is the renewal of friendship and the bringing of old friends together. I shall hope for the pleasure of hearing the curious history of the Giant of Cerne from my old friend and school-fellow, Dr. Wake Smart. We have often rolled down the hill together, and drank at St. Austin's spring, where, the legend says, the saint offered the inhabitants wine or water, and that they very wisely chose the latter.

"On our return through the ancient town of Dorchester, you will not omit the Amphitheatre, which was discovered by Sir Christopher Wren. A Roman amphitheatre, constructed of chalk and turf, on the *Via Iceniana*, and said to be the most perfect in the kingdom, computed to hold 12,960 people. Here I may mention one of the advantages of archæological meetings—but a few years since this Amphitheatre was doomed to destruction by the ruthless hand of the railway engineer, and was only rescued by the lovers of antiquity. I will not take you over Maiden Castle, and the other objects of curiosity mentioned in your programme, but will only apologise for having occupied

so much of your time, and conclude by heartily wishing you a pleasant week of excursions."

Mr. G. Godwin, F.R.S., F.S.A., said that, as the senior Vice-President of the Society, he begged to propose a vote of thanks to Sir Wm. Medlicott for his address on this occasion. He happened to be one of those who originally proposed and brought the British Archæological Association into being, and it had now been in existence some twenty-eight years. The Association at its commencement stood alone, as far as its peripatetic peculiarities were concerned; but since then many bodies had split off from it, but the original body had pursued the even, and sometimes uneven, tenor of its way, and always with good results. One peculiarity of the Association's Congress was, that they could never be failures, for the simple reason that they made no pretence. As long as a dozen, twenty, or a hundred gentlemen, all possessing a certain amount of knowledge, chose to go out once in the year to a distance from the metropolis, and investigate objects of interest and inquiry, and bring forward such knowledge, whatever their number, the meeting must be a success, because they did all they proposed to do, and those who looked back through the *Proceedings* of this Society, if they did it for the first time, would be astonished at the enormous amount of valuable and interesting information issued to the members year by year. He had had the pleasure of attending many of these meetings, and had invariably been gratified at the results achieved — sometimes by preventing the destruction of some valuable relic, sometimes by pointing out the value of records or buildings, and thus giving them an increased interest in the eyes of the inhabitants. As long as they had earnest and able men among the members, he was quite certain the Society would flourish, and do good. He would now propose a vote of thanks to their President, Sir William Medlicott, and ask them to join in that vote.

Mr. W. H. Black, F.S.A., Hon. Palæographer to the Association, begged leave to second the vote of thanks. For his own part, he spoke under the influence of very strong feelings respecting this place, for he believed that a great deal more might be ascribed to it than was generally known, and was not given in any book in the world. While he was glad to find himself here, he must express himself under an obligation to the mayor, corporation, and gentlemen of the county, who had come forward to encourage the endeavours and researches of those who came from London to institute inquiries in the counties and towns which they visited. Wherever they went they had met with kind receptions, and had received and imparted information tending to incite a spirit of historic inquiry and research for historical truth, which characterised the present age.

Mr. Floyer, M.P., rose to support the resolution, and on the part of

the county of Dorset offered his congratulations to the society on its arrival in the town of Weymouth. This borough might not possess many archæological attractions; but he believed it had some claims to interest, as one of the oldest sea watering-places in the kingdom. He would just say one word of protest in reference to the celebrated name of Hutchins, the writer of the county history. Mr. Roberts had spoken of his book as containing many oversights and mistakes. He apprehended that this was the case with all county histories. Their own advanced state of knowledge, owing to the researches of Societies like the present, enabled them to find imperfections in existing works; but they were none the less indebted to such men as Mr. Hutchins, who, at a time when antiquarian research was little pursued, not only pointed out the way, but, by their enormous labours—such as Hutchins went through, and which few people could appreciate—had carried out works such as they had. There was a county history now in course of publication, which was not merely a reprint of Hutchins, though it was so to a considerable extent; but it contained most important and valuable additions by men second to none in knowledge and antiquarian research, men qualified by long and painful study to add to its pages. He believed that most of those now present would agree with him in saying that the work was one of the highest value, and that it would be not only a credit to those immediately concerned in it, but to the county also. He hoped the Association would meet with every success, and trusted that they would receive much pleasure and profit from their investigations. He concluded by supporting the resolution.

The proposition was then put to the meeting by Mr. Roberts, and unanimously carried.

The President heartily returned thanks for the kind manner in which they had received him, and felt particularly obliged to the honourable member for the county for making a remark, which he should have felt it his duty to make, in reference to the manner in which they were indebted to the society for coming into the county of Dorset.

Mr. Gordon M. Hills, Hon. Treasurer, in reference to the observations which had fallen from Mr. Floyer, said that, with regard to the late Mr. Hutchins, he was undoubtedly, in his time, one of the greatest of living archæologists and antiquarians. There were defects in all histories. They could not expect to attain perfection; and it was not in any invidious spirit that Mr. Roberts had spoken of Hutchins' great work. They merely hoped to see that work corrected, by bringing forward fresh materials for history; and it was with a feeling of deep respect that they looked back upon the labours of one of the greatest archæologists that England had yet produced.

The party then started in carriages to inspect the Roman pavement

at Preston, which has but recently been uncovered. It was found in a splendid state of preservation, and the surface but very slightly damaged. It is about eighteen inches below the soil, and consists of a centre piece of very fine tesserae, and other pieces around of coarser materials. There are also the bases of a number of walls of apartments branching off on two sides; but a more definite description will be found in the following remarks by

The Rev. Prebendary T. Baker, in conducting the party, said that in the very dry summer of 1842, Mr. Medhurst, who was in Weymouth, discovered a Roman cemetery on Jordan Hill, and in 1843 laid bare the ruins of a temple. Excavations were continued, and in the year 1844 were discovered the ruins of the villa or bath, or whatever it might be, which were now before them. Professor Buckland and his son, Mr. Frank Buckland, alluded to it in one of his interesting little works on natural history, giving a small ground-plan of the temple and other remains. Dr. Buckland also read a paper, in 1844, on the temple on Jordan Hill. He would pass by what was said about the temple—extracts from which were given in Hutchins' recent work—and pass on to what was more immediately before them. Mr. Buckland gave it as his opinion that this was the villa of some Roman officer, or some civilian connected with the Roman military station at Dorchester, and produced some pieces of tile and an eagle's claw which were found on the site. He himself had first become acquainted with these remains in 1852, the present occupier of the farm—to whom, and also to Mr. Weld, the owner of the land, he believed the Association would allow him to accord their thanks for the kind permission to make these excavations—being most anxious that they should be fully exposed as objects of interest. The workmen came across a pavement. Mr. Medhurst was informed of it, and as he (the speaker) was walking through the fields he came on him and his men looking at some tesserae. He said that there was not much there, as it was the bath of the villa, but he would be able to see more if he came down in the afternoon. This he did at the appointed time, and saw about six feet of the centre pavement uncovered. He employed Mr. Medhurst afterwards, when the late Lady Hastings was at Weymouth, a lady of very active mind and exceedingly fond of archæology. He uncovered a portion, but as far as he (the speaker) knew, so much had never been uncovered till the present time. He was not aware of its having been uncovered since, and certainly the great firmness and compactness of the ground would lead one to suppose that it had not been touched or removed for some years. Mr. Medhurst argued that there must have been a considerable population near from the size of the cemetery, and thought there might have been a quay in the little bay called Bowleaze. He also discovered at low tide some remains of a structure which he

believed to have been the quay. He himself, however, thought that if there had been any considerable station in Bowleaze Bay they would have had some mention of it in books. But, as far as he knew, there was no record of it in history whatever. The date of this villa he would leave to abler judges to decide. All he could say was that it was not two thousand years old, but might be any time from fourteen hundred years. He would not attempt to say within two hundred years. It was possibly a part of one of the stations made, supposing that the Romans pursued their course of conquest and colonisation from Sordiodunum, or Old Sarum, to Vindogladia, or Wimborne, and thence to Durnovaria and Dunium, or Maiden Castle. It might, perhaps, have taken them a century or two to settle in this remote part, which would bring them to about the time of Severus, who, as everybody knew, died at York in 212, and they might put the villa at about that period. Owing to his not having joined the Archæological Association before, he had never yet seen a Roman pavement of any extent in Britain. He, however, while on a visit to Rome and Pompeii, became familiar with the villas there; and from what he saw then, he should say that what was now before them appeared to be more like the remains of an old Roman bath than a villa. The atrium was twenty-one feet square, and they had found nothing on the north side of it. From what he had seen at Pompeii he thought they would have found rooms branching off from the main court, which they did not find. They, however, found a room at the south-west with very rough tesserae, the court paved with stone in the centre, and a room to the south-east about twelve feet square, also roughly paved with tesserae. He would now mention what he had found—merely one coin, probably of the time of Constantine, with “Christus novellus” upon it. There were also several tiles, and two or three nails. These nails were principally found in the south-west chamber, with the points rammed down considerably below their proper level, and with every appearance of having been pushed down by some superincumbent weight. He further thought that the agent which destroyed this bath or villa had been fire. They judged this from sundry burnt pieces of stone and pottery. There were also two bones, which he must leave to osteologists to pronounce upon. They had found two or three little pieces of iron which, besides the ordinary tesserae, were at present almost the extent of their discoveries. He must tender his thanks to Mr. Smith, who had uncovered the remains for him, and might add that he had found one or two pieces of piping—evidently the Roman kind—which would rather help to aid his theory of the bath. The long wall was sixty-three feet eight inches in length, and as he had, he believed, already stated, the atrium of the court was twenty-one feet square. There was a small chamber twelve feet by eleven feet six inches, and there were two other

chambers. A drain passing from the little stream adjacent had operated sadly at a former time in destroying part of the remains. Mr. Smith thought that the white tesserae belonged to the lower chalk, the red being of burnt brick, and the black pieces umber.

Mr. Roberts did not think they were umber, they were more of a sandy nature, and he was told that there was a high cliff of this brown sandstone at Lulworth.

Mr. George Godwin asked whether some arrangement could not be made to have the remains before them kept open and preserved by the erection of a small cottage over them. It was stated that the owner of the land was not present, but that perhaps some such arrangement could be made.

The party then proceeded to view an ancient stone bridge, usually described as Roman, but which Mr. Roberts said bore every sign of being Norman, and not earlier. He wished to ascertain whether any plaster still remained adhering to the underside of the arch. The Normans' centreing was so rough that they invariably plastered it over, and on taking their wooden framework away the plaster remained. They never appeared to have done otherwise, and if it was so in this case he should think it conclusive. It appeared also that the masonry in the sides of the bridge was different to the filling up. Besides, if it were Roman, there would be a keystone. There was not one, and he saw no indication of its being anything but Norman.

Mr. Hills said that he had had some correspondence with that well-known Dorsetshire antiquary, Mr. Francis Warne, on the subject, who, unfortunately, was not with them at present, in which that gentleman said it was true he had stated it to be a Roman bridge, but was unable to give any reason for it, and he therefore spoke with the utmost caution. He (Mr. Hills) thought there could be no question that there was no evidence of Roman work about it, and that it was actually a bridge of later date; of what time it was difficult to tell. It was clearly not Roman, but if they very much wished to assign some period to it he should say it was Norman.

Preston Church was next visited, Prebendary Baker still acting as guide. The rev. gentleman, in directing attention to some sculptured figures on one of the windows, remarked that the one was thought to be a knight cross-legged, and with a staff or spear in his hand, up which a bear was climbing, and which also rested on a monster's head; and the other the figure of a lady with a distaff in her hand.

Mr. Blower gave his opinion that these figures were memorials to Sir Richard and Dame Elizabeth Lovell, who lived in the thirteenth year of the reign of King Henry VI. According to him this was about the date of the church, and that the names of the worthy knight and his dame were thus perpetuated for building the church.

Mr. George Godwin thought the dress of the male figure was of earlier date than the church.

Mr. Hills said the Rev. Mr. Bothamley had suggested this to be the figure of a jester, to which it was very similar, with his staff in one hand. Such examples were not wanting. At Cirencester they would see one. Supposing it were a jester, there would be nothing inconsistent in the posture, as it was a grotesque attitude. He was anxious, before going further, to express his thanks to Mr. Prebendary Baker for the valuable services he had done the Society, for bringing the pavement to light, for his interesting description and kind attendance.

Osmington and the residence of Capt. Hall was the next halting place, where a very interesting collection of antiquities and valuable coins was viewed; thence the party returned to Weymouth.

The dinner took place in the evening at the Royal Hotel, under the presidency of Sir William Medlicott, there being a distinguished and select company of ladies and gentlemen present. After grace had been said by the Rev. J. D. Addison,

The President proposed the health of her Majesty the Queen, the Prince and Princess of Wales, and the rest of the Royal Family. He said he had often before proposed that toast, but seldom in the presence of the ladies, who would, he had no doubt, respond most heartily. He trusted her Majesty might long be spared to rule over her people.

Mr. S. Merriman next gave the health of the Bishop and Clergy of the Diocese, and remarked upon the interest taken in archæology by the clergy. This had not always been so, for he himself remembered some beautiful images being removed in a church to make room for the churchwardens' hats.

The Rev. Prebendary Baker said, in response, that the clergy, having such noble types in their churches, were equally, if not more, interested in the science of archæology than any other class of men.

The Rev. J. D. Addison also responded, saying that the clergy of this place appreciated the efforts of this Society, and were heartily inclined to give them all the assistance in their power, believing that they were doing a great good.

Mr. Gordon M. Hills said that all those who were present at this Congress were well aware of the exertions which the Mayor and Corporation had made for them. They had to thank them in the first place for the free and cordial invitation they had given them to come here. They had also to thank them for the examination which they had allowed Mr. Halliwell to make into the Corporation records of the county. He was sorry inquiries respecting Shaftesbury, Poole, and Corfe Castle had not been conducted for various reasons, but in Bridport, Dorchester, and other places they had met with the greatest encouragement. The results, he believed, would be found very valuable

to them. Besides, his worship had presided at meetings of the local committee, and, with the Corporation, had given him and other members of the committee every encouragement they could.

The Mayor, in responding, expressed the gratification he felt at receiving the Association, and stated that he and the Town Clerk would have great pleasure in submitting their records, regalia, and anything else they desired to inspect, for their consideration. He had to thank them for selecting this place for their Meeting; and he would propose the health of the President, and success to the Society.

The President returned thanks, and assured them that his heart was with them in all they did. If they had taken a wider circle from Portland they would have seen many splendid churches, such as were not to be surpassed in the country, and for this reason he thought the Association should take another opportunity of holding a meeting in the county.

Mr. Black proposed the health of the Vice-Presidents of this Congress. He said they had heard what good was produced by the periodical visits of this Association in different parts of the country. Ladies and gentlemen, after musing upon archæology, were brought out and found to be great archæologists. They were found to have been studying in their several districts, and the Society went about to collect matter from them, and also impart information to them. This reciprocity was most beneficial to them all, as had been shown by the speech of his worship the Mayor that evening. He desired to return his personal thanks to those local gentlemen in discovering and uncovering those antiquities which prove without comment the antiquity of the neighbourhood. He had great pleasure in connecting the name of the Rev. W. Barnes.

The Rev. W. Barnes, in returning thanks, said that now they were among the Dorset people he hoped they would find them, though perhaps uncouth, yet not unkind. Their President had quoted a learned Serjeant, who remarked that "the farther he came to the west, the more he was convinced that the wise men came from the east." His answer to this was, "Yes, so they did; they had come, and never gone back again." He was to be their guide to Maiden Castle, and at Dorchester, though not at Wareham and other places. He hoped they would examine the walls of Wareham and the remarkable chiseled stone there. One of these bore a name "Eniel", and the letter "f" where the stone was broken off. This he believed to be an English name, as it tallied with the earliest Welsh monuments and other antiquities of the country. Some had taken Maiden Castle to be the capital of the Durotriges, but this for various reasons he did not believe. He thought Wareham was the true capital.

Mr. George Godwin proposed the health of the Local Committee, coupled with the name of Mr. George Eliot.

Mr. G. Eliot responded, saying it was always a pleasure to welcome strangers, and especially such a body as the British Archæological Association. He hoped the week would be one of mutual profit and gratification to both townsfolk and visitors, and that it would lead to the preservation of features of interest, such as those remains which had been seen at Preston.

Mr. Drew gave the officers of this Association, and with the toast coupled the name of Mr. G. M. Hills, their Honorary Treasurer.

Mr. Hills, in returning thanks, said that the scope of their objects was this. In coming to Weymouth they were told it was interesting in its local history. They had, in arranging their programme, passed over many great things, and selected smaller ones. The reason was because a sister Society, some years ago, was at Dorchester, and the Abbey at Sherborne was well studied, and its resources exhausted. Mr. Thomas Bond, too, had almost exhausted the history of Corfe Castle; yet there was something there altogether overlooked. Weymouth had a very ancient history belonging to it. They were now assembled, not in Weymouth, but in the ancient town of Melcombe Regis. Both these towns had the peculiarity, that though very ancient they had little connexion with the ecclesiastical history of the country. Until a few years recently Weymouth belonged to Wyke Regis, and Melcombe Regis to Radipole. Some important papers had been submitted to him, showing that many struggles had taken place by these towns trying to get the better of these villages. Lord Ilchester, at Abbotsbury, had kindly undertaken some excavations, and he hoped they should find the exact positions of the old Abbey church there. Also at Cerne and Bindon Abbey they would discover many interesting particulars. They had necessarily passed over many considerable things in the county, but in doing so had tried to make the lesser ones of greater importance.

After Mr. G. Wright had proposed the toast of "The Ladies," for whom Mr. Welsford responded, the proceedings were brought to a close.

TUESDAY, AUGUST 22.

At 9.30 a large party left the Royal Hotel in carriages for Maiden Castle, where the peculiarities of this remarkable site were pointed out by the Rev. Wm. Barnes, B.D., who said he would conduct the party to the different points to which his observations had reference, and might state that they were then standing at what he deemed to be the western gate, before which was a traverse. He had been told by old workmen that they had found traces of stonework there. He had, at the desire of the Association, himself made certain explorations. Mr. Cunningham had also been digging there, and had found what was thought to be a fragment of a pillar at the entrance. He had been told, that from

time to time quantities of stone had been removed from this part, making it appear that the entrance was paved; which was very probable, from the amount of traffic likely to have taken place at the entrance to such a place. On the other side of the remains they would see there were two great banks or traverses, whereas there was only one on this side; showing that those who made the place did not forget that the less slope there was, the more need existed for strong fortifications. He was further told that flat stones had been found, making it appear as though a breastwork formerly existed on the bank. These stones were not of the kind belonging to this place, but appeared to have been brought from Ridgeway. They would see traces of another bank bending in towards the east; so that he believed the ground beyond to have been the first camp, or *caer*, of the tribes when they wanted more room for their cattle; for he had no doubt that they brought not only their women and children here, but in time of war also drove in herds of cattle for provision. There was another question, of water. As they went round they would find a deep, conical hole, which he believed to have been a water-hole. He had had the earth removed from the top, and a bar of iron thrust down. This went down very readily, which tended to support his opinion. He had been asked to endeavour to explain to them the meaning of the term "Maiden Castle." In plain English, the word "maiden" might mean a fortress without a castle; and it might possibly have been called so because there was an earthen castle there without a stone one. If the word were British, it had another meaning. It meant a grass slope. An Irish gentleman familiar with the Celtic language, was asked by a friend of his what he thought the meaning of it would be if it were Celtic; and he, by a curious coincidence, gave a very similar meaning. It might be a place where they drove the cattle in war time, as there was grass to feed them for some time.

Mr. Roberts suggested that it might be plain English, and be meant to convey the idea that it was a stronghold which had never been taken.

Mr. Barnes had nothing to say against that interpretation.

Mr. Roberts presumed he did not attempt to fix a date.

Mr. Barnes replied in the negative; but said he should have the pleasure of showing them two combs (Plate 1) found last week, bespeaking, as he thought, a very early period, and he thought they would be of the same opinion on seeing them. He believed the earthwork to be not less than two thousand years old, and it might be from two thousand five hundred to three thousand years.

Mr. Black suggested that the etymology of the word "Maiden" was very simple, and they need not go to Ireland or out of their own country for it. It was *mæ din*. At Hereford they met with a similar word. *Mæ* meant a grassy plain; and if this was not one, he did not know

what was. It became a fortress when it was defended by such a repetition of earthworks as in this instance. He was inclined to think, from what he had seen at present, that it might have been a British stronghold for cattle, because it was sufficient to afford eligible pasture for cattle placed there during war. In the same manner they might account for many similar appearances on Salisbury Plain; some of which, it was obvious, were intended to hold large flocks of cattle. In one instance there was a ditch within the wall, which clearly must have been put there, not for defence, but to afford drink for vast numbers of cattle enclosed: therefore he thought this might have been for the purpose of holding cattle; at all events it was a *din*,—that was to say, “a fortress among the hills.” *Din* meant an enclosure of some kind; and the same word might sometimes be met with in the names of places not in so elevated a position, as in “London.” Of course the word “castle” was an addition that might have been made in any subsequent age.

Mr. Barnes coincided with the remarks made by Mr. Black as to the name being derived from *mæ din*, which meant grassy stronghold; the place, he observed, being one where cattle were driven up, which would favour the interpretation in question; and he mentioned as a striking coincidence, that a clergyman from the west of Ireland, where the service was all in Irish (he himself being a Celtic Irishman, and Irish being his mother tongue), gave a similar derivation of the name, *maghdun*, or grassy stronghold. He (Mr. Barnes) thought it rather remarkable that both should pitch upon the same meaning.

Mr. Cunningham said, some six years ago he was apprised that large numbers of stones had been taken away from the place, and that two pillars formerly existed. He determined to investigate the matter, and try and discover the foundation. He did so, and the stones now before them were formerly remains of the foundation. He was also informed that many stones showed traces of old walls having been stood upon the embankment, a fact which would seem to indicate the former existence of a breastwork there. He had been digging there since, and found several stones on the top of the bank. It was stated in an edition of Camden, published about a hundred years ago, that there was a wall all round the inner vallum. Large quantities of stones had also been removed from the entrance; and there still remained a large number of flints there, probably to make a good gateway. From the top of one vallum to the other was 124 feet, a slope on the outer vallum was 62 feet, and the slope on which they were standing was 17 feet. He then pointed out a few stones still uncovered, and exhibited a collection of pieces of pottery and iron he had discovered there. Amongst them were a spear-head and several coins,

which it was conjectured belonged to the time of Helena, Flavius, Julius, Valens, and Posthumus. There was also a portion of an earthen vessel found some years ago, about three feet below the surface, in a quantity of ashes, and some pieces of bone.

Mr. Barnes next pointed out a slight ridge extending across the camp, which he believed to be the boundary of the original encampment, which he thought had been subsequently added to on the west. He could not assign any particular date to the stronghold, or the enclosure, or whatever the "castle" might have been, except from the objects discovered; and judging from those, he thought it could not be less than two thousand five hundred years old. A large number of small ridges were noticeable, which he (Mr. Barnes) termed "linches." One theory said these were made for tillage, another for defence; but the theory he himself held was that they were made by cattle in feeding on the side of the slope. The smaller ones were about the height of a sheep, and others would be about the height of a cow.

Mr. Cunnington said there was a small tumulus here, which he opened, and found a small skeleton doubled up with a fibula. It was necessary to remove the earth to a depth of eighteen inches before anything could be found. This he believed to be a proof that at some subsequent period the land had been in a state of cultivation.

Mr. Barnes then pointed out an excavation which, at the wish of the Association, he had employed some men to dig there. His reason for this was that there had formerly been found there a quantity of small round holes filled with black earth, containing various relics. He thought there might be more holes in the same place, but it was rather singular that they had not found any round and truly cut holes. The most singular things found were the two combs now exhibited. (See Plate 1.) They were made of bone, with the teeth cut at the edge of the end. Another comb was previously found, very similar, but rather more ornamented. They might, or might not, think this an evidence of the existence of some very early tribe in this neighbourhood. Two rings were also found there, and what appeared to be part of a buckle. He had also found some spindle whorls.

After Mr. Roberts, on behalf of those present, had warmly thanked Mr. Barnes and Mr. Cunnington for the trouble they had taken, the party then proceeded in their carriages, through Winterbourne Steepleton, to view the Druidical circle near Winterborne Abbas, called the Nine Stones.

The circle, which is situated about half a mile west from the latter village, lies not more than a perch from the road-side, on the south of the highway from Dorchester to Bridport. A well-grown hedge and plantation so effectually screen and overhang it that the most curious, if not informed of its position, would pass it by without discovering it.



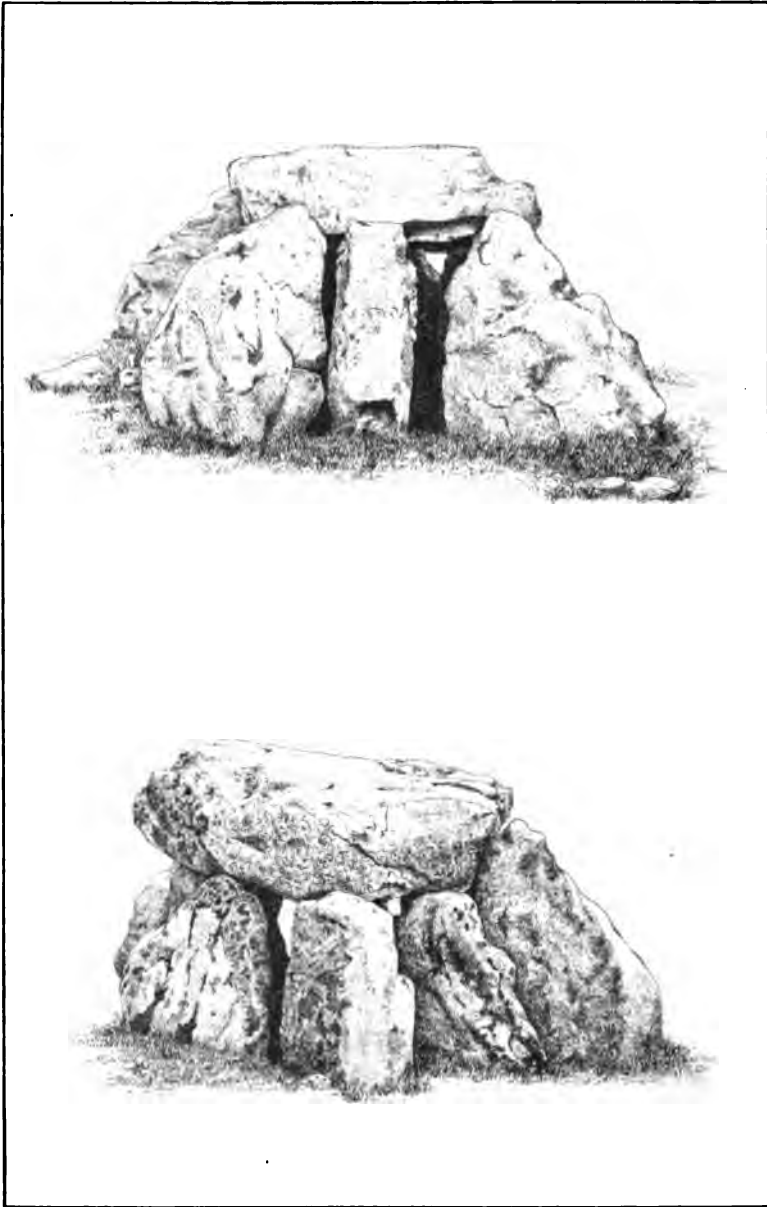


Photo. L. & Co. Whitman & Co. London

THE HELL-STONE, CROMLECH, NEAR ABBOTSBURY.
(Rebuilt.)

The stones vary in height from a foot or eighteen inches to about six feet. They are perfectly unwrought, are still tolerably erect, and mark out a circle about twenty-seven feet by twenty-five feet six inches in diameter. The situation is the bottom of a deep valley.

A further distance of about three miles, on roads ascending the whole way, brought the visitors to the neighbourhood of the Hellstone Cromlech. The mistake of a guide misled a large number of the party, and disappointed the Rev. G. H. Penny and other friends from the neighbourhood, who had assembled at the cromlech. Owing to this circumstance only a small part of the company reached the spot. The absence of so many was the more to be regretted as the cromlech has been "restored," and the effect of this restoration was a question of considerable interest. In the opinion of our associate, Mr. Charles Warne, F.S.A., an antiquary of great authority in Dorsetshire, and personally well acquainted with the state of the cromlech before recent hands were laid upon it, its original character has been irretrievably destroyed. A gentleman present on the occasion of the visit, Mr. Mansfield, who farms the land on which it stands, stated that the stones which had fallen flat were raised on their ends, so as to take their old places under the cover-stone, and thereby to close up the walls of the structure; and that some surface-ground which embedded the fallen stones was removed, thereby giving much more prominence and importance to the whole appearance. Mr. Mansfield took a leading part in the direction and management of the work, and was aided by the countenance and counsel of the following gentlemen, "a happy and obliged company," as they styled themselves,—Martin F. Tupper, J. V. W. Vandeleur, John Nicholls, H. De Beauvoir Tupper, Robert Gambier Sweeting, John Bull, W. K. Tupper. The work took place in the summer of 1866.

On arriving, from Winterbourne, at the summit of the lofty hill, from which the road descends to the village of Portisham at a point nearly due south from the circle of the Nine Stones, the few Congress visitors had to alight, as all should have done. From this point a short walk westward along the ridge of the hill, on the open green of the down, conducts by an easy approach to the cromlech. Its present aspect is well given by the two views in Plate 3, taken from photographs expressly made, at this visit, for the Society by the photographer of the Association, Mr. T. Jones of Ludlow. It is, of course, conceivable that the end or foot of each fallen stone may have so clearly marked its true, original position in the structure, and that the restoration now exhibited may have been so well made, and with such true judgment of the original intent, that the very fine cromlech now to be seen may be a perfect reconstruction of the original; so that the "prehistoric" builders who first made it, if they could now view it would marvel at its

present perfection, and deem it unaltered. There is, however, much to be urged against the probability or possibility of such a complete restoration ; and if such were feasible, yet a just feeling of the value of ancient evidence handed down untampered with, would condemn the interference of modern hands with the state of the monument in this and every similar instance. Moreover, the position of the materials of the cromlech before the restoration, forbids the belief that the present structure could have the poor value that an image of the original would. Only one stone of the ancient walls was left erect ; another, of the opposite wall, was much inclined ; the capstone, or roof, had slipped off from the top of the first, and fallen with its edge within the wall, almost to the ground ; whilst on the opposite wall of the cromlech the capstone rested at near its original height, with nearly all its weight on the pointed summit of the second stone, the capstone taking thus a greatly sloping position. *All* the other stones had completely fallen out of construction. Four or five lay flat, in confusion, to the right hand of the two standing stones ; and the foot of one had caught the fallen side of the capstone, so that it had not quite reached the ground. To the left of the standing stones, widely fallen out of their places, lay two others. Every antiquary could use his judgment on the dismantled monument. Now we have, it is true, the materials of a cromlech ; but the form, be it so good as even to be a lesson of instruction to the "prehistoric" builders, is nevertheless only a modern imagination.

A further drive through the village of Portisham brought the Congress in full force to Abbotsbury, where, after luncheon had been partaken of at the Ship Inn, the party proceeded to view the remains of the Abbey, of which Mr. Gordon M. Hills gave a description. But few incidents of its history are known, and Mr. Hills professed his inability to add anything to what has already been stated by Coker and Hutchins. The former of these writers gives the following curious anecdote of the foundation of the church : "Here, if you will beleieve a relation in the register of that monasterie, was built, in the very infancie of Christianitie amongst the Britains, a church to St. Peter, by Bertulfus, an holie priest, unto whom the same saint had often appeared ; and amongst other thinges gave him a charter written with his owne hand, which will be needless for me to exemplifie ; onlie in it St. Peter professeth to have consecrated the church himself, and to have given it its name, Abodesbury." Mr. Hills said that the place was mentioned in *Domesday Book*, where it is stated that there were eight manors belonging to the Abbey. It was called Abbotsbury before the foundation of its monastery, and was so named because the land here was one of the estates of the abbot or great monastery of Glastonbury. The monastery of Abbotsbury dated from the time of

King Canute, having been founded by Ore, his steward, who, in the time of Edward the Confessor, built the monastery, and filled it with Benedictine monks from Cerne Abbey. The church, dedicated to St. Peter, mentioned by Hutchins as previously existing here, was found by Ore long since decayed and forsaken, by reason of the ravages of the sea-rovers. The new monastery was at first founded for secular canons; but the prevailing disfavour into which this ancient order of the clergy had then fallen, led to the introduction of the monks of the order above named about A.D. 1044, when the followers of "good St. Benedict" were rapidly increasing in popular esteem in England, and were everywhere throughout the country largely superseding the establishments of the secular clergy. A register of the monastery is known to have existed, and is said by Dugdale to have perished in the wars of the Commonwealth. It was extant after the suppression of the monastery, and was read and extensively quoted by Coker, the earliest historian of Dorset. It is from his MS. that the scanty particulars of the history of the place as a monastery are obtained. Hutchins says that "the possessions of the Abbey were much augmented, in after ages, to the Dissolution, and gives a list of the "manors, lands, or rents, rectories appropriate, advowsons, and pensions or portions" attached to it. The monastery was suppressed in the thirty-fifth year of Henry VIII, and sold by the king, for £1,096 : 10, to Sir G. Strangways, whose ancestors had not long before interested themselves in the support of the monastery, and whose descendants have possessed the property down to our own days, the present owner and lineal representative of the family being the Earl of Ilchester.

Coker says that after the introduction of the Benedictine monks their wealth was much increased,—a testimony to the liberality of subsequent times being the frequent new building of the monastery and church. He tells us little of the occasions of new building, which he evidently found on record in the ancient register, and which it would have been so deeply interesting to have had fully produced.

The same author speaks incidentally of several parts of the monastery. The chapel of St. Mary, at the east end of the church of the monastery, was, he says, of the most excellent workmanship. In it was buried, in 1494, Thomas Strangways, of Stinsford, Esq., according to his will proved in March, 1494; and in 1502 his wife, Alianor, in the same chapel. In 1504, Henry Strangways, Esq., of Melbury Sampford was interred in the same chapel; in which also his brother, James Strangways, seems to have been interred. In 1505 the chantry of Thomas Strangways was ordained in the same. The chapel of St. Andrew joined to that of St. Mary. In 1505 the will of Elizabeth, wife of Sir Humphrey Stafford, directs her burial to be in this chapel, in the tomb of her former husband, Sir John Maltravers; and in 1413 Sir

Humphrey Stafford was also to be buried here. Another chapel was dedicated to St. Anne. It was built by Sir Humphrey Stafford, Knight, of Hooke, and joined on to St. Andrew's chapel. Matilda, wife of John, late Earl of Arundel, directed her body to be buried in St. Anne's chapel in 1436; and Sir Humphrey Stafford was interred in it in 1442. The church had an "aisle"; which, however, in the language of those days, might mean a transept. In 1409, Joan, widow of Sir John Cary, desired to be buried in the aisle, near her husband.

Of the parts which formed the dwelling of the monks, we learn that in 1409 the above named Joan, widow of Sir John Cary, bequeathed £40 towards building the dormitory. We also learn that the monastery had adjoined these buildings, as we should expect an infirmary for the aged and feeble monks; for in the grant to Sir G. Strangways, at the suppression, are enumerated the prior's garden, the convent garden, and the "fermourey" (infirmary) garden.

The remains of the monastery lie to the south of the village of Abbotsbury, and its most important buildings were immediately on the south side of the present churchyard. At a preliminary visit to the place Mr. Hills had pointed out to the Rev. G. H. Penny this position as the one where a search should be made beneath the green sward for the remains of the monastic church, and had marked out a method of trenching which was likely to discover the foundations. By the kindness of Lord Ilchester, the work of trenching had since been undertaken, and it was now observed by Mr. Hills that the west end of the church and its south side, with various parts of its tiled floor had been laid bare, under the active and effective superintendence of Mr. Penny. Subsequently to the meeting of the Congress Mr. Penny continued his researches, and opened out what he appears to consider the north wall of the church, giving a width within the walls of the church of 54 feet and a length of 192 feet, exclusive of a further length eastward, which opens out from the east end of this work, as Mr. Penny suggests, like a chancel, but which will probably be found to have been the lady chapel of exquisite workmanship, said by Coker to have stood at the east end of the church, the most usual position for that appendage. At the eastern end, of the length of 192 feet, upon its north side, a side chapel projects yet further to the north, opening by two arches in the side of the church. The few stones of the church which could be seen above ground at the time of the visit marked workmanship of the fifteenth century at the eastern parts of the church. No opportunity of judging of the age of the discoveries on the north side has yet been obtained.

The cloister formed a quadrangle on the south side of the church; some traces of its form may still be discerned in the grass. On the east side of this quadrangle, with its north end against the church, was

the proper place of the monks' dormitory, the rebuilding of which we have seen was contemplated in 1409. Of the other offices to complete the dwelling, viz., the refectory which ought to be on the south side of the cloister quadrangle, and the abode of the prior and lay servants on the west side, we have no mention, and no trace left above ground. Eastward of the proper site of the dormitory are two blocks of ancient building. The one nearest to the church, now used as farm stabling, is an important work early in the fourteenth century, containing some good specimens of architectural work. This building is a portion of the ancient infirmary mentioned by allusion in the description of the site where the "Fermoury Garden" is spoken of. The other block of building to the south, now used as a farm-house, is a portion of the subordinate offices of the monastery connected with its domestic service, viz. its kitchen department.

Close to the latter building on the west of it stands a lofty ivy-clad gable wall, the sole remains of a large building, whose length stretched east and west nearly parallel to and south of the ancient refectory. It bears some appearance of the date of the fifteenth or sixteenth century, which, however, is, perhaps, due to the use in it of materials of those ages taken from the monastery, for it appears in fact to be a work of the time subsequent to the suppression, and is probably a part of the house built by the Strangways family for their own abode. At first this family had for their residence, it is said, the ancient house which is now the parsonage just outside the monastery, but subsequently they built a house within the monastic site. This latter house was totally destroyed in 1644, when held by James Strangways against the Parliamentary forces under Sir Anthony Ashley Cooper. The latter then successfully assaulted the place, and, having forced bundles of burning furze in at the windows of the house to smoke out the defenders, the fire spread to the whole building, and blew up their powder-magazine, destroying the house and many lives. Besides the lofty gable-wall above spoken of, there is one other relic of the house of the Strangways, viz., just west of the site of the monastic buildings an archway, which was the entrance to the fore-court of the house.

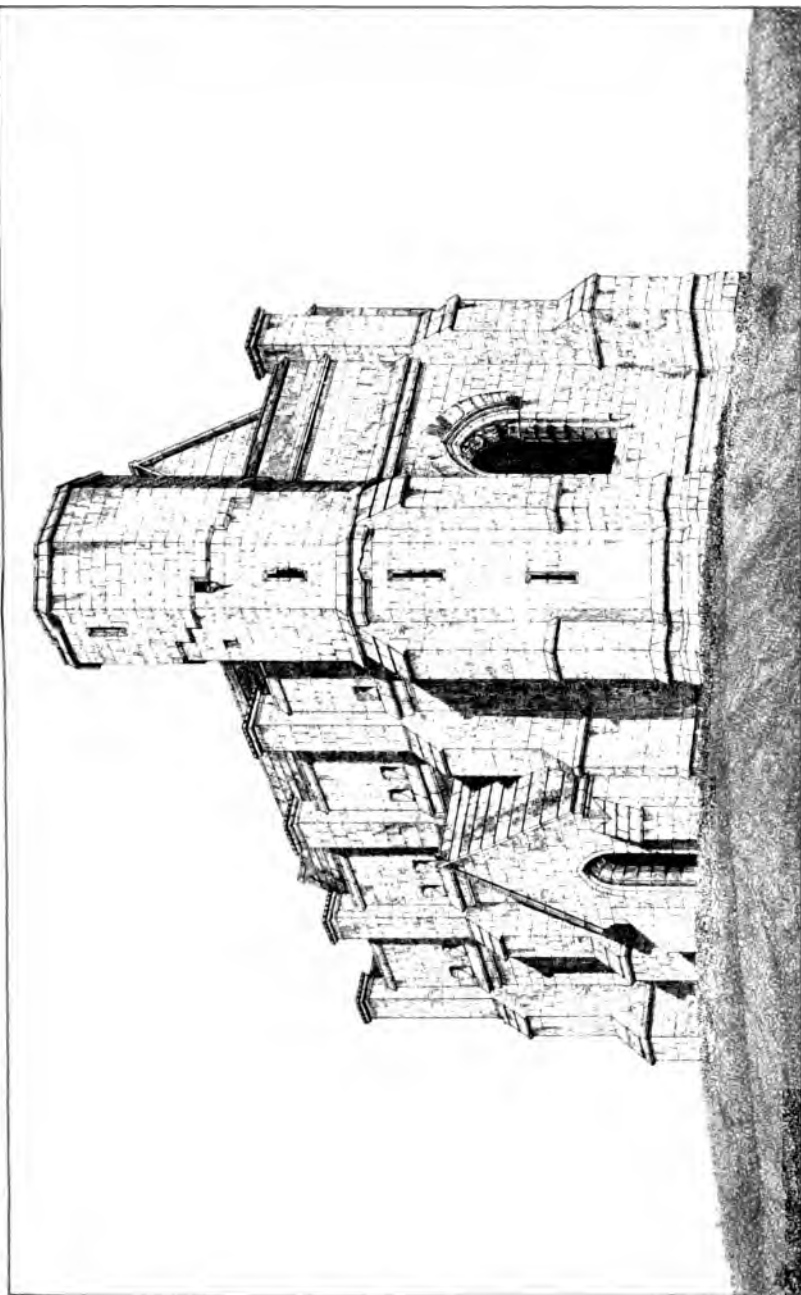
The site of the monastery was guarded by enclosing walls which had important architectural gateways in them. The entrance gate from the village remained intact, spanning over the road which leads south from the village at the end of the last century. Prints of it are still preserved, so that its appearance when perfect is well-known. Remains of the jambs of the archway still exist on both sides of the roadway, and on the west side is still the greater portion of the ancient gate-house attached to the gateway. By this gateway was entered a space in the west front of the monastic buildings, and an important way lay

through this *prima area*, or fore court, down to the farm buildings of the monastery, situated at the foot of the steep acclivity on which the monastery stood. Passing down to these farm buildings another gatehouse and gateway, giving entrance to the *prima area* from the west, was pointed out by Mr. Hills, and which is in very perfect condition, only that the gateway is walled up.

Arriving at the farm buildings, some idea of the magnificent scale of the lost edifices may be formed by what is seen of the abbey barn. A view of this building is given, Plate 4, and a view of one of its doorways on Plate 5. Its architecture is as carefully designed and executed as if it had been a cathedral, and in dimensions it vies with such buildings. It is 31 ft. wide within its walls, which are 3 ft. 3 ins. thick and 276 ft. long. Its length is divided outside into bays of about 12 ft. each by buttresses. The eastern part of the barn is roofless and much ruined; the western part very perfect. It had two entrances on the north, such as that shewn in Plate 5, of which one is now destroyed; and it has two doors opposite to them in the south, but of much less dignified design. If such is the magnificence of the abbey barn, what can we imagine of the abbey!

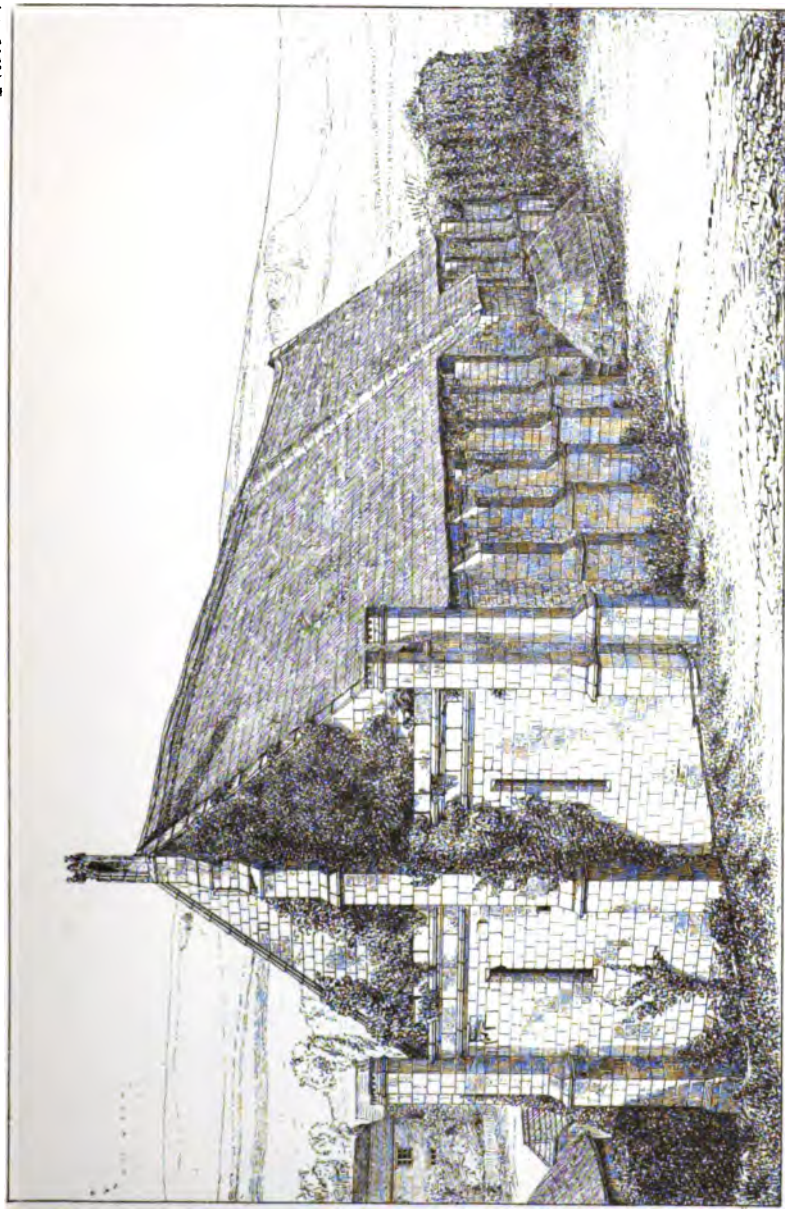
On the summit of a lofty hill, about three-quarters of a mile southwest from the abbey, commanding an extensive view over sea and land, stands the nearly perfect chapel of St. Catherine. The Congress examined this remarkable building. A view of it is given in Plate 6. Its architecture agrees strictly with that of the abbey barn, and both are probably of the end of the fifteenth century. This chapel is roofed entirely with stone. The roof has remarkably high parapet walls at its sides, with large outlets through them for the escape of the flow of water off the roof. The stone roof is carried by a pointed barrel vault inside, which makes a very rich ceiling to the chapel, it being richly and boldly cut with panel work in stone over the whole surface. There is a piscina in the corner, belonging to the altar; one of the corbels of the east window seems to have borne two figures, while on the other there was room for only one, the reason for which Mr. Hills could not explain. Some very good illustrations of this curious and rare example of architecture are given in Hutchins' *Dorset*.

We have lastly to notice the parish church, an adjunct and dependent of the monastery. It is situated immediately to the north of the monastery. In the principal parts it is a work erected in the last days of the monastery. Its architectural characteristics are repeated in numerous churches of the neighbourhood. The design and workmanship of them is very inferior to that of the abbey barn and St. Catherine's Chapel, the mouldings wanting in boldness and spirit, the capitals small and poor. This decay in style occurred under the last two priors of Abbotsbury, John Portisham, who ruled from 1505 to



ST CATHERINE'S CHAPEL, ABBOTSBURY





VIEW OF THE ABBEY BARN, ABBOTSBURY.

Photo.—J. H. Sturt, Whitman & Black, London.





Photo - L. & Co. Whitman & Barn, London.

A DOORWAY OF THE ABBEY BARN AT ABBOTSBURY.

1534, and Roger Roddon, from 1534 to the suppression in 1539. Their initials are carved on two of the capitals on the south side of the church, and indicate the age of this the latest of the monastic works. There are indications about the building of the church which preceded it, work as early as the thirteenth century, and some portions of the church are of post-Reformation date.

A list of twenty-one of the priors is given, in which there are not many gaps from the year 1175. In 1442 the monastery had nineteen monks; in 1452 it had sixteen; and at the dissolution it had nine.

In the graveyard is the base of the old churchyard cross, but not of course in its original position. Over the west window is rudely sculptured a figure emblematic of the Trinity. The Almighty is represented sitting, with a crucifix between the knees, and the Holy Spirit is figured by a dove near His ear. This Mr. Hills took to be of the thirteenth century, and was of opinion that it was taken from a church on that site prior to the existing building. He thought that while the old church was in use the monks built a handsome tower in the fifteenth century, replacing the figure already described. When that was completed they were dissatisfied with the body of the church, and rebuilt that, working from the south side, and leaving the north aisle for use as long as possible; and that accounts for the tower being out of symmetry as compared with the body of the church,—indeed the north side of the tower arch is partly covered by the clerestory on the north side. The roof of the nave and aisles is flat, but that of the chancel is dome-shaped and decorated with the arms of the Strangways in relief. The east window, said to be very handsome, is hidden by a massive altar-piece. The oak pulpit is richly carved, and in it are shown two holes said to have been made by bullets shot by Cromwell's soldiers. In the porch is a figure of an Abbot with his crucifix on a large slab of Purbeck marble, said to have been found near. From hence the company walked up Chapel Hill to St. Catherine's Chapel, overlooking the sea. Mr. Hills referred to the question that might arise why St. Catherine's chapels were so frequently placed on hills, and suggested it might be because the name was derived from a Greek word signifying purity, and that therefore chapels dedicated to that saint were erected in high and isolated positions.

Mr. Black asked those present to look around them from the eminence upon the prospect at their feet. St. Catherine's emblem was, as they all knew, a wheel, and standing there, as it were, in the centre of the wheel, they saw all around them a most extensive landscape. He was of an opinion that these structures had always a previous structure before the existing one, and that was a temple of some kind,

intended as a point from which observations might be made in various directions. The idea of looking all round might, perhaps, a thousand years after, have caused a circular emblem to be assigned to the saint. He mentioned Holmwood, where was a building on a considerable eminence, which clearly was a Roman observatory with lines radiating in various directions. He had no doubt this was a small circular observatory, and that in all the circular temples were also observatories, as they were central points to most important geographical positions. With respect to St. Michael's Chapel, mentioned by Mr. Hills, he believed that it was placed on an eminence because St. Michael was stated to have appeared on a mountain. That he believed to be the reason why the chapels were placed on a mount.

Mr. Barnes thought that no one had as yet appeared to attach sufficient importance to the fact that these places had saved hundreds of lives at sea, by acting as landmarks, and that the forefathers of the church were the originators of the idea of saving lives by landmarks and lighthouses. They might easily imagine that a light was placed in this chapel tower at night, and on this account the chapel might have been erected in such an elevated position.

Mr. Hills said he thought that Mr. Barnes had given a very sound and practical reason for the existence of these buildings, and it might be that, finding they would be so serviceable, a motive was thus given for erecting them. Supposing, as was by no means improbable, that these buildings were originally connected with some ancient religious service, when the exact meaning attached to them ceased to be known, people could, perhaps, utilize the old building by erecting another which served as a landmark.

Before leaving, thanks were cordially voted to the Vicar, Mr. Mansfield, and Mr. Hills. Shortly after the carriages were again taken, and the party returned to Weymouth.

At the evening meeting, held at the Assembly Rooms, the President took the Chair at about 8.45, and the following papers were read:—“On the Origin of the Hundred, and Tithing of English Law,” by the Rev. W. Barnes, B.D., which is printed at pp. 21-27 *ante*; “On the Municipal Archives of Dorset,” by J. O. Halliwell, Esq., F.R.S., F.S.A., read, in the unavoidable absence of its author, by Gordon M. Hills, Esq., and printed at pp. 28-31 *ante*; “On the Cerne Giant,” by Dr. Wake Smart, read, in the absence of the author, by the President, and printed at pp. 65-70 *ante*.

Before the conclusion of the meeting, Mr. Hills said that Mr. Sherren had kindly forwarded the documents referred to in Mr. Halliwell's paper, and various other records, for their inspection. He would put them into the hands of their learned palæographer, Mr. Black, and ask him to describe them.

Mr. W. H. Black, in complying with the request, said the first document seemed to be the original minutes of a magistrate's meeting held in 1587. He then read another paper, dated 1605, with the signatures of William Walters, Mayor, and fourteen other persons. This document contained the names of the clergymen of Radipole for the space of sixty years and upwards, and told how they had held divine worship at the church of Melcombe Regis. All those named seem to have attended service and administered the sacrament, and had nothing for their pains but the tithings of Radipole, and this was affirmed on oath by two people. A very beautiful roll, in excellent preservation, was then decyphered by Mr. Black, containing several distinct items of the receipts of local dues. It was in the time of Richard Pitt, and was an account of the dues he received from the petty customs of the port for one year. Among the items was one for 13s. 4d., for so much received "for one wey of lime, less two bushels." Another entry was "2s. for a Frenchman laden with salt." Another 13s. 4d. was for the carriage of a letter to the Council. The sum of 7s. 4d. was paid to a man when he rode to Sir Thomas Howard and sought him at Shrewsbury, and was "lacking" three days; 12s. was also paid for the carriage of another letter to Mr. Young, at the Ordnance. The total receipts for the year amounted to £12 16s. 7d., and the expenditure to £12 10s. 2d., so there rested due to the town, by Richard Pitt, the net sum of 6s. 5d. A most interesting book of statutes, printed on vellum, containing the assize of bread and ale, and other matters, was next explained. The statutes went down to the time of Edward I, and most of the items related to the town of Bridport. The next book submitted was one which Mr. Black said had been feasted on by some little creatures a long time ago. He did not know whether it was by "the cat that ate the mouse that lay in the house that Jack built," but certainly some considerable portion of it had been bodily devoured. This book was printed on paper, and related to the time of Richard II. It contained items of accounts, but in many instances the leaves were so worn and eaten away, that at one place, as Mr. Black said, "the creatures had taken away the pounds, and left only the shillings and pence." In another book, containing writings from 1453 to 1817, there was, amongst other things, a long petition to King Henry VIII. A very interesting old document was next perused, of the year 1421, containing records of the doings of a certain guild or company called the *Fraternitas torticiorum*. This term was very ambiguous; but Mr. Black thought the word might be derived from the Latin *torqueo*, "to twist," and he thus understood it to refer to ropemakers of the church of the Blessed Virgin Mary, at Bridport, who "sustained tapers and torches in the church, for the rest and honour of Our Lord Jesus Christ, and to His most pious mother Mary and all saints"; for Brid-

port, as every one knew, was always largely engaged in the manufacture of ropes, cables, sails, and such like maritime appliances. There were several other old papers and documents which Mr. Black said time did not allow him to describe at present, but he hoped to be able to give some account of them hereafter.

Mr. E. Levien said that in Du Cange the meaning given to *torticius* was, if he recollected rightly, *tæda*, "a torch"; and the *fraternitas torticiorum* would therefore, he supposed, apply to some company that supplied tapers and torches for the religious services in the church.

After thanks had been returned to the President, the authors and readers of papers, and to Mr. Black for the able and interesting account he had given of the ancient documents which had been placed before him, Mr. E. Roberts announced the plan of the excursion for the following day, and the meeting was then adjourned.

THE JOURNAL

OF THE

British Archaeological Association.

JUNE, 1872.

ON THE FAMILY AND CONNEXIONS OF ROBERT FITZ GERALD, THE DOMESDAY TENANT OF CORFE.

BY J. R. PLANCHÉ, ESQ., SOMERSET HERALD, V.P.

THERE is a French work well known to the majority of antiquaries, which I have often thought would, if it were translated into English, and annotated by a competent editor, become one of the most popular as well as useful books in the library of every gentleman in this country. But it must be published under a new name, for it certainly has one of the driest and least attractive titles, at present, that could possibly be invented for it; although, at the same time, I must admit that it exactly expresses the true object of its compilation, *L'Art de Vérifier les Dates*. Who on earth, unacquainted with the work, would ever guess that it is a collection of admirably condensed memoirs, biographies, or personal histories, of all the sovereign princes in the world, from the earliest ages to the close of the eighteenth century, chronologically arranged, and containing the most interesting as well as valuable information respecting every great event, civil or military, of which any record exists, since the days of the deluge? A universal history, in fact, of the best description, because it possesses the unique and invaluable advantage of correcting its own errors, if any exist, by the comparison and verification of dates. Thence its name, "The Art of Verifying Dates,"—an art, the neglect of which by previous antiquaries has filled our national and county histories, our baronages and genealogies, with such an accumu-

lation of errors and contradictions, that the critical archæologist of the present day is bewildered by their number and staggered by their incredibility.

The subject on which I propose to address you to-day affords us a remarkable instance of the confusion created by the non-verification of dates. Roger Fitz Gerald, brother, it is presumed, of the Robert Fitz Gerald who held Corfe in the time of the Conqueror, has been set down by Dugdale as the second husband of Lucia, widow of Ivo Taillebois; and after the death of Roger she is made to marry a third husband, Ranulf de Bricasard, or Le Meschin, Earl of Chester. His authority for this statement appears to be the continuator of Ingulf, Peter de Blois, who compiled his portion of the history of Croyland Abbey nearly one hundred years after the death of Ivo, and whose account seems to have been followed by Florence of Worcester; from a MS. of whose history, in the possession of the Archbishop of Armagh, Dugdale copied it in 1649. This error, which the comparison of dates would have strangled in its birth, has been the parent of a numerous progeny of blunders, increasing every year, and only recently detected by more critical antiquaries who know the value of "the art of verifying dates."

An inquiry into the family and connexions of the *Domesday* holder of Corfe is peculiarly interesting to me, because it necessitates further investigation of points to which I have previously called your attention in my essays on the genealogies of the Earls of Salisbury and of Hereford. In that great survey of England to which I have just alluded, and which was completed in 1085, we read, "Robertus filii Geroldi tenet de Rege, Corfe"; which certainly cannot be construed to mean anything except that Robert Fitz Gerald held Corfe of the King (that is, William the Conqueror), the former tenants, in the reign of Edward the Confessor, being two persons named Wada and Egelric. Yet Hutchins says: "The town (*i. e.*, Corfe) is not mentioned in *Domesday Book*, which is extraordinary considering that it was a place of note on account of the castle. There is, indeed, a Corfe surveyed (tit. 30); but it could not be this, which was then part of the demesne lands of the crown, and had been so long before and after; "whereas the other belonged¹ to Robert Fitz Gerald, and therefore was very probably Corfe

¹ It did not *belong* to him, whichever it was. *He held of the King.*

Mullen." What other? There is no other Corfe mentioned in connexion with the name of Robert Fitz Gerald. He appears certainly as a holder *in capite* of seven hides of land in the hundred of Cocden (now Cocdean), which may have been at Corfe Mullen, as that place is in the said hundred. But this account is in the *Inquisitio Gheldi*, and not in *Domesday*; and there is no mention of Corfe Mullen in either record, nor of any other Corfe which Robert *held of the King*. He was tenant *in chief* of the land in the hundred of Cocdean. The editor of the new edition of Hutchins' *Dorset* leaves the above passage without any illustration or comment;¹ and it is a point of considerable importance to my inquiry, as the late Mr. Stapleton seized upon it to support his views of the descent of the Romaras, Earls of Lincoln, in which he has been followed by Mr. John Gough Nichols in his papers on that subject (*Topographer and Genealogist*, vol. i, and *Proceedings* of the Archæological Institute, 1848-50).

I have said that Roger Fitz Gerald, also called De Roumare, or De Romara, is *presumed* to have been a brother of Robert the tenant of Corfe; because, however probable may be the assumption, the degree of relationship has never been positively proved. All that we learn of him is that he was the father of the first William de Roumare, Earl of Lincoln, by a lady named Lucia, who, through the neglect of verifying dates, has been confounded, probably, with her mother (of the same name); married to her father before she was born, set down as the sister-in-law of her own son, and thus innocently made the cause of considerable trouble to the learned and curious in history and genealogy.

Let us examine the dates connected with the history of Lucia, daughter of Earl Algar, and wife of Ivo Taillebois. Her father is reported to have died in 1059. There is no indication that she was a posthumous child; and at any rate she could not be less than eleven or twelve years old in 1071, previous to which date she appears to have been married,

¹ I have recently had the pleasure of making the personal acquaintance of this gentleman, who contends that according to law, Corfe, being a *royal demesne*, could not have been held by Robert Fitz Gerald; and that there were various Corfes in the county, to either of which the passage may allude. But we have first to find another Corfe which *was the property of the King*, and was held of him by Robert Fitz Gerald. The legal question I leave others to decide, the proof of "ancient demesne of the crown" depending on evidence of the reign of Richard II.

and therefore was probably some five or six years older. In those days great heiresses, we know, were frequently married, in order to secure their fortunes, whilst still in their childhood; but Lucia at the time of her marriage was not a great heiress, nor was there a probability of her ever becoming one. Her two brothers, the Earls of Mercia and Northumbria, were in the prime of manhood; and although not married at that moment, as far as we know, the probabilities were that they would marry and have issue; failing which there was her sister, the queen of Harold, to come in as coheiress. That she eventually became sole heiress of her brothers does not affect the argument. Ivo Taillebois is said to have died in 1114 or 1115; so that if she survived him, as she is said to have done, she must have been a wife for forty-three or four years; and if married when only twelve, her age at his death could not have been less than fifty-five, and it was more probably sixty. We are, then, asked to believe that at this age she became, hardly a month after the decease of her husband, the wife of "that illustrious *young* man, Roger de Roumare, son of Gerald de Roumare,"¹ to whom another writer tells us she bore a son named William de Roumare, afterwards Earl of Lincoln; and having disposed of the second husband at some unstated period, she married a third in the person of Ranulph de Briquesart, or Le Meschin, afterwards Earl of Chester, by whom she had a small family.²

It is perfectly astounding that the story first told by Peter de Blois *circa* 1190 should have been repeated, with little variation, by chronicler, genealogist, and editor, for seven hundred years without suspicion; the Rev. Mr. Bowles appearing to be the first person staggered by it some six and thirty years ago, when, in his *History of Laycock Abbey*, he suggested that there had been a confusion of two ladies of the same name.

But there are other facts hitherto unadduced as evidence on this point, which we elicit by a verification of dates, not merely demonstrating the improbability, but the impossibility, of the events so circumstantially narrated. In 1122 William de Roumare must have been of full age, as he in that year claimed of King Henry I certain lands which his stepfather, Ranulf, had surrendered to the King for the earldom of Chester. Now if Ivo Taillebois did not die before

¹ Peter de Blois.

² Flor. Wigorn.

1114 or 1115, the said William must have been a promising boy in his teens at that period, and therefore assuredly not the son of Ivo's *widow* by a second husband. Again, in 1131 (31st of the same King), we find the Countess Lucia, widow of Ranulf Earl of Chester, binding herself, under a penalty of five hundred marks of silver, not to take another husband, without license from the crown, within the next five years; which at the venerable age the daughter of Algar must have reached, had she been living at that date, would really seem to have been a very unnecessary obligation. The fact that at that date (1131) her son, Ranulf Gernons, was of full age, enables us to place his birth about 1110; so that even *he* was born four years before the death of Ivo, though asserted to be the eldest son of the *third* husband of Algar's daughter.¹

That monkish writers should copy the assertions of their predecessors without question, I can readily understand; but that Dugdale, who was familiar with the legal records of the kingdom, and who constantly refers us to the Pipe Roll of the 31st of Henry I (believed at that time to be the 5th of Stephen), which so completely disposes of the question, is remarkable; and not less so the repetition of the story in a note by the translator and editor of Ordericus, in Mr. Bohn's *Antiquarian Library*.

It being evident that two ladies of the name of Lucia have been confounded by the monastic historians, Mr. Bowles' suggestion that the second Lucia, wife first of Roger Fitz Gerald, and secondly of Ranulf de Briquesart, was the sole daughter and heiress of the first Lucia by her only husband, Ivo Taillebois, is so reasonable that, although as yet uncorroborated by positive authority, it may be received with considerable confidence, notwithstanding two assertions with which it is irreconcilable. The first is that of the continuator of Ingulf, who states that Ivo had by his wife Lucia an only daughter, married to a husband of noble rank, *who died before her father (scilicet* previous to 1115 at the latest), and who, therefore, could not be the Countess Lucia living in 1131. The second is the account in Florence of Worcester's Chronicle,

¹ Roger Fitz Gerald appears as lord of Spalding before the death of Rufus in 1100, which seems to contradict the assertion that Ivo only died in 1114. But be that as it may, Lucia, daughter of Algar, if born in 1058, must have been seventy-three in 1131. That she could have been the mother of Ranulf Gernons is almost beyond the bounds of possibility.

where we read that Ivo *had no issue whatever* by his wife; which flatly contradicts the account of Peter de Blois, unless we are to understand it means *surviving* issue. Both these accounts, however, are so inaccurate in other respects, that no reliance can be placed upon them; and the probabilities are in favour of Mr. Bowles' conjecture. But while, with Mr. Stapleton and Mr. John Gough Nichols, I adopt that theory (provisionally, at all events), there is one conclusion they have come to with which I must take the liberty of expressing my disagreement. It is upon the particular point which connects the subject of this paper with the county in which we have the pleasure to be assembled, and consequently invests it with a local interest sufficient, I trust, to warrant my discussion of it in Dorsetshire.

That a Robert, son of Gerald, held under the King a manor in this county, called Corfe, at the time of the great survey, there is no disputing; but when Mr. Stapleton adduces this fact in proof of the descent of William de Roumare from the same family, he is met by the objection that the Corfe mentioned in *Domesday* being a royal demesne, it could not have been claimed by William as having belonged to his ancestors. To get out of that difficulty, it is suggested that the Corfe he claimed was Corfe Mullen, upon the grounds I have already stated. This is surely very inconclusive reasoning, particularly when we come to inquire upon what authority it is asserted that William claimed any lands in Dorsetshire at all. The old chronicler tells us that amongst the estates in England which he demanded to have restored to him, was a vill or manor which is spelt *Cormam* in the printed copies of Ordericus Vitalis; but which Mr. Stapleton found in the original MS., preserved in the library at Alençon, was written *Corviam*; and thereupon, although there is not the slightest indication of the county in which this property was situate, Mr. Stapleton says "he also demanded another possession in England, called *Corvia*, i. e., *Corfe com. Dorset*,"—an assertion which is supplemented by Mr. J. Gough Nichols in his *Descent of the Earldom of Lincoln* by the words, "which had belonged to his uncle, Robert Fitz Gerald." Now it had been fairly enough considered by the editor of the English translation of Ordericus and others, that the manor claimed by William was that of Corby, near Stamford, co. Lincoln, which had been actually in the pos-

session of his maternal ancestors ; and granting that Corviam, upon which orthography Mr. Stapleton founds his opinion, is the original and correct one, he appears to have overlooked the fact that *v* and *b* are commutable letters.

Having anatomised, as I may say, the *corpus delicti* of this argument, I will merely add that Ranulf Gernon having been born, as we have seen, in 1110, Roger Fitz Gerald must have been dead, at the latest, in 1108; and there is no evidence to shew that he survived Robert, that he or his son William were heirs of Robert, or that a rood of land held by him ever came into the possession of either of them. On the contrary, it is clear that Robert was succeeded by an Alexander Fitz Gerald before 1112, his heir, if not his son, who had married Alice de Rummelli, widow of William Fitz Duncan ; to whom succeeded Warine Fitz Gerald, chamberlain to Henry II ; and again, by another Warine and his brother Henry, which latter left a sole daughter and heir, Alice, married to an ancestor of the De l'Isles of Rouge-mont. Is not all this evidence sufficient proof that no inheritance from Robert Fitz Gerald could possibly have been claimed by a son of Roger ? and greatly against the belief that the tenant of Corfe was identical with the Robert, son of Gerald de Roumare ?

All that we know of the early history of the family of De Roumare, is that a certain Gerald had two wives, Albreda and Emicia, and a son (probably by the first) named Robert, who is *presumed* to be the Robert Fitz Gerald of *Domesday*, and the brother of Roger, who is said by Peter de Blois and Florence of Worcester to have had an elder brother, William de Roumare, by whom Lucia was honourably received on her marriage. It is true they call him Earl of Lincoln, and thereby show they have confounded him with her son ; but it is quite probable that there might have been a William, son of Gerald de Roumare, at that period, after whom the nephew might have been named ; and we have no information whatever that can be relied on respecting the collateral branches of the family of Gerald, the number of his offspring, or how his property was divided amongst them. To Mr. Stapleton we are indebted for the discovery of the charters which acquaint us with the few facts I have mentioned ; but all the rest is mere speculation, and I have no desire to increase the quantity.

Let us now examine the descent of the Countess Lucia, which has also its perplexities. Leofric, Earl of Mercia, is a well known Anglo-Saxon worthy, and was really a great man in his day; notwithstanding which he is certainly indebted to his celebrated Countess, the Lady Godiva or Godgifa, for the popular preservation of his memory. He might have been sent to Coventry, as many other Saxon magnates have been, but for the equestrian excursion through that ancient city, which has been accredited to his excellent wife, who appears to have been a sister of Thorold of Buckenhole, sheriff of Lincolnshire, according to a charter recited by Ingulph. And here let me remark, that although there is no doubt that many of his charters are fabrications, they are fabrications of that day; and being forged for the express purpose of proving a title to the property specified in them, the names of the benefactors and their kindred would obviously not be wilfully falsified. Besides, there is fair collateral evidence that the Countess Godgifa *was* sister of the Sheriff who was founder of the Abbey of Spalding. Thorold was, therefore, the uncle of Algar, and the great uncle of Algar's daughter Lucia, the wife of Ivo. That Lucia, wife of Roger Fitz Gerald, and afterwards Countess of Chester, was not the same person as the daughter of Algar is now certain; but was she, as suggested, the daughter of Ivo by that lady? I have admitted the probability, but how about the proof?

The only clue to this genealogical mystery at present discovered is a grant by Henry II, while Duke of Normandy, to Ranulf Earl of Chester, son of the Countess Lucia, of the lands of Robert Malet and of Alan de Lincoln, who are both expressly declared to have been the uncles of his mother. If that mother, then, were the daughter of Ivo, Robert Malet and Alan de Lincoln must have been brothers of the whole or half-blood to either Ivo Taillebois or his wife Lucia. If we could ascertain who *was* her mother, the riddle might be read at once; but unfortunately the name of Earl Algar's wife, although the mother also of two earls and a queen, has never transpired. Burton, in his *Leicester*, says she was "the sister of William Malet," but gives no authority for his assertion. Ormerod, in his *History of Cheshire*, follows suit without comment. Robert Malet, the uncle of the Countess, is said to have been a son of a William Malet slain in 1069; but according to Burton's pedigree, that would make him

the cousin, and not the uncle, of the Countess of Chester. Of the family of Malet, great and powerful as it must have been, only disjointed scraps of information have come down to us; but in Glover's *Collections* (marked B in the College of Arms) there is the copy of a charter which I do not remember to have seen in print, purporting to be that of a Gilbert Malet, who styles himself "Dapifer Regis"; and it is witnessed by William Malet, his heir ("*hærede meo*"), Robert and Ralph, brothers of William, and another William Malet, nephew of the grantor ("*nepote meo*"). It is unfortunately without date, and throws no light upon the point in question; but in these cases "the smallest contributions", if genuine, "are gratefully received"; and we learn by this charter that there was a Robert Malet who was *brother* of a William as well as one said to have been a *son*, and we have yet to identify the Robert who was uncle of Lucia.

Of the family of Lincoln we know less than that of Malet. Alan de Lincoln, the other uncle, is supposed by Mr. Stapleton to have been "either the son or the brother" of an Alured de Lincoln, who calls himself "*nepos Tuoldi*"; but whether of Tuold the sheriff, or not, cannot be decided. He also suggests that the wife of Algar, and mother of Lucia Taillebois, was Hesilia Crispin, remarried to William Malet; which would make William's son by her, uncle of the half-blood to the second Lucia Countess of Chester; while another suggestion is that Hesilia was also the wife of one of the Lincolns. In brief, the descent of the latter Lucia is as much a matter of conjecture as that of her husband, Roger de Roumare, or of his presumed brother, Robert Fitz Gerald; and conjectures in these matters, however ingenious, are of little use, as a fact may crop up any day which will scatter them to the winds. My object in these papers, for the inevitable dryness and dulness of which I must request your indulgence, is to clear the path of the student of those speculations and suggestions which would only mislead and bewilder him, but not to ignore any which may furnish him with a clue to satisfactory results. The family of Lincoln was undoubtedly connected with that of Tuold the sheriff; and the estate claimed by William de Roumare, by the name of *Corvia* or *Corbia* (or whatever may be its true orthography), was, I feel convinced, situated in Lincolnshire. Mr. Stapleton's theory of its being Corfe in Dorsetshire is, in my

humble opinion, one of those errors into which the most learned antiquaries (and in that branch of learning he was amongst the greatest) may occasionally fall by illogical deductions. The degrees of affinity are not very strictly defined in mediæval documents or records. Children of the half-blood are not specially distinguished as such, and the same terms are employed in speaking of illegitimate as of legitimate issue. "*Fratri meo*" are the words used by Richard I in speaking of William Longuespée, his father's natural son by "Fair Rosamond," as well as when alluding to his certainly very *unnatural* brother John; and by Henry III, William is called "our beloved uncle". The Empress Maude has no other designation than "brother" for Robert de Caen, Earl of Gloucester, the illegitimate son of her father, Henry I; and examples might be multiplied *ad infinitum*. The word *nepos* is indifferently used for grandson and for nephew; and this practice, added to the unsifted statements of credulous or careless monastic writers (not to speak of fabrications like those laid to the charge of Ingulph), have involved the personal histories of our ancient English families in such a maze of falsehood and contradiction, that the most critical antiquary of the present day may well nigh despair of issuing successfully from the labyrinth, and can only venture to "send in his little account" to the public subscribed with the customary reservation of "errors excepted".

ST. KATHERINE.

BY H. SYER CUMING, ESQ., F.S.A. SCOT., V.P.

LEGENDARY writers tell us that St. Katherine was the daughter of Costis, King of Egypt, and that she was one of the most distinguished ladies of Alexandria at the close of the third century. From infancy she was famed for the extent of her knowledge; and embracing the faith of the Gospel, she determined in early life to devote herself entirely to God. When the Emperor Maximian II commenced the persecution of the Egyptian Christians, Katherine stood forth in their defence, and not only silenced her opponents by the power of eloquence and depth of argument, but converted

many to the true faith. These converts were ordered by the Roman tyrant to be burned to death; but the virgin's beauty saved her from the flames, Maximian intending making her a victim to his own lust. The cruel Emperor finding himself baffled and repulsed by the Egyptian Princess, commanded that she should be torn in pieces by a machine composed of four wheels made to revolve in different directions, to the edges of which were fixed sharp spikes and curved blades. As the executioners were binding the poor maiden within these frightful wheels, the lightning from Heaven shattered the engine to pieces, the flying splinters scattering death around in all directions. Maximian then had his fair captive dragged beyond the walls of Alexandria, severely scourged, and finally decapitated. The martyr's body did not rest in Egypt, but was borne over the Red Sea by angels to the top of Mount Sinai.

In the sixth century the Emperor Justinian founded the Convent of St. Katherine, which now stands in a valley on the slope of Sinai, and in the church of which is a marble sarcophagus containing the holy lady's relics. Pilgrims to this shrine are regaled by the sight of her skeleton hand bedecked with rings and costly jewels. Sir John Mandeville (cap. v), when speaking of this Convent, says that "beside the high altar, three degrees in height, is the *feretrum* of alabaster, where the bones of St. Katherine lie; and the prelate of the monks shows the relics to the pilgrims; and with an instrument of silver he rubbeth the bones, and then there goeth out a little oil, as though it were a manner sweating, that is neither like to oil, neither to balm, but it is full sweet to smell; and of that they give a little to the pilgrims, for there goeth out but little quantity of the liquor. And after that they show the head of St. Katherine, and the cloth that she was wropped in, that is all bloody."

The Scottish historian, Hector Boethius, gravely asserts that Margaret, the consort of Malcolm Canmore, solicited St. Katherine to bring her some of the sacred oil from Sinai, which she kindly did; but in passing over Lothian chanced to let fall a few drops of it, and on her earnest supplication a spring issued from the spot where the oil descended, which gave a constant supply of the precious unguent, and which spring in after times was called "The Balm Well"; and those who made pilgrimage to St. Katherine's, near Edinburgh,

found the petroleum spring a valuable remedy for cutaneous diseases,—thanks and honour to the Egyptian virgin for having brought hither the oil of Sinai.

The legend of St. Katherine has been a favourite subject with artists from the fourteenth century downwards. She is sometimes represented disputing with her pagan judges. We see her also in the hands of the torturers, and at the moment of her miraculous delivery from the rack. Her martyrdom comes next, and this is followed by her body being wafted through the air by angels to Sinai's sacred mount. Peregrino and others have dared to depict the saint being espoused to our Blessed Lord with all the pomp and ceremony of an earthly bridal.

On the north wall of Bardwell Church, Suffolk, is a most curious fresco painting representing four scenes in the life of St. Katherine, and of which I exhibit a reduced copy made by the able pencil of Mr. Watling, to whom my thanks are also due for other sketches I shall presently lay before you. The first incident displayed in this fresco is the virgin's controversy with the doctors, three of whom, wearing tight fitting dresses and flat caps, seem to be seated on a bench, and gesticulating vehemently. Before this trio stands the maiden in meek but earnest attitude. The second scene is composed of a group of four figures as follows. The poor girl is extended on the ground, with two of her ugly tormentors standing on her left with instruments of torture in their hands, and near her feet the Emperor Maximian, whose costume does not seem very appropriate for a Roman Cæsar. His head is covered with a tall cap, bringing to mind the *cornu ducale* of Venice, but the point turns to the left instead of curving forward. It is, I believe, an example of what was called in olden days an *abacot*; some observations on which, by Mr. Planché, will be found in our *Journal* (viii, p. 249). The royal brow is encircled by a handsome crown well suited to our Edwards and Henrys, but quite out of place on the head of the Roman tyrant, whose forked beard is like that of a merchant of the time of Chaucer. Noteworthy is also the long blue mantle, apparently secured on the left shoulder, and open on the same side, so as to expose the under garment, and permit free action of the arm, pointing downward to the fair victim. Following this group is another showing two out of the four wheels of the instrument constructed

for the martyrdom. They have each five spokes placed by chance or design so as to represent, in combination, the Greek letters *iota* and *chi*, the initials of the words Jesus Christ. The edges of these wheels are armed with hooks; but all to no purpose, for two angels, sword in hand, descend from Heaven to break the machine to pieces. At the moment of descent the crowned Princess stands within this terrific engine, awaiting death with her hands pressed to her bosom. At the base of the shaft supporting the dexter wheel lies one of the executioners, but reduced to dwarfish size. The concluding scene is the martyrdom of the persecuted beauty, of which only a small portion remains, just the crowned head and hands of Katherine, and the head and right arm and hand of the wretch who upraises the decapitating sword. This singular fresco has unfortunately suffered damage in several parts, but quite sufficient is spared to render the subject perfectly intelligible, and enable us to determine it to be a production of the commencement of the fifteenth century.

The great majority of limners have been content to exhibit St. Katherine alone, with a crown upon her head, to indicate her royal parentage, and accompanied by the wheel of torture and sword of martyrdom. In this simple and impressive manner she appears in a statue in a niche on the wall-post of the roof of Earl Stonham Church, Suffolk, sculptured probably *circa* 1400. Her hair seems to flow over her shoulders, which are covered by a long mantle fastened at the neck, and open in front. She grasps, with her right hand, the blade of the great sword, just beneath the cross-guard, and near her right foot is a small four-spoked wheel. These details are well shown in the drawing I exhibit.

I also produce drawings of two effigies of St. Katherine in Yaxley Church, Suffolk,—one being from the north screen, the other from the painted glass in the south window of the south aisle; both executed apparently in the fifteenth century. The figure on the screen is sadly injured; but we see that the virgin Princess is crowned, that her long tresses flow down the shoulders on either side, that her right hand holds the grip of a great sword which rests in a slanting position before her, and that on her left side is a large golden coloured wheel. There is much about the visage of this

figure which is suggestive that it may be the portrait of some lady of rank who flourished in the second half of the fifteenth century. The effigy of St. Katherine on the painted glass wears a golden crown surrounded by a rather heavy nimbus : her white mantle and robe have rich golden borders : her right hand rests on the hilt of a large sword, the white scabbard of which is decorated down its length with golden bosses ; and the damsel supports in her left hand a golden wheel with curved blades set in its broad edge. The wheel is generally placed by the saint's side, but still there are many instances where it is held in her hand. Among other examples of this mode, reference may be made to several little circular and oval seals of the fourteenth century ; to the seal of St. Katherine's Hospital, London ;¹ to the curious lantern-boss in the Lady Chapel of Patrington Church, East Riding of York, also of the fourteenth century ;² to a picture in distemper, on wood, by Vitalis of Bologna, dated 1345 ;³ to a painted window of a prebendal house at Ely ;⁴ and to the south window of the nave of Herringfleet Church, Suffolk, of which a tracing is before you.

The East Anglian churches are peculiarly rich in figures of St. Katherine. I exhibit a tinted copy of one painted on the screen at Eye, Suffolk, which presents certain points in detail worthy of comment. The lady's head is not decked by a crown as it is in the pictures at Yaxley ; but merely surrounded with a glory, the edge of which is invected. She wears a rather massive golden collar about her neck, which seems to form a border to the ermine cape falling over the shoulders. Her long green mantle is open in front so as to expose a tight-sleeved dress of a red hue. In the left hand is held a closed book ; and the right grasps the golden quillon of a huge, blood-stained sword, the point of which rests on the pavement ; and near to it is a small wheel, on the upper edge of which is a very queer looking little head, possibly intended for that of one of the executioners. On the rood-screen at Filby, Norfolk, St. Katherine is also represented with a sword and book ; and these attributes accompany her effigy in painted glass given in Throsby's *Leicester* (Plate 38, fig. 3, p. 786). In the latter instance

¹ See *Gent. Mag.*, March, 1825, p. 209.

² See *Journal*, i, p. 70.

³ See D'Agincourt's *History of Art by its Monuments*, iii, Pl. 121.

⁴ *Gent. Mag.*, Sept. 1788, p. 792.

she is crowned and nimbed ; her left hand, with the closed book, is somewhat raised and extended ; and the other supports the sword of martyrdom by the grip. The wheel, or rather wheels (for there appear to be two of them) are placed on her sinister side. This painted glass, like the painted screens here described, is of late fifteenth century work.

In some few instances St. Katherine tramples on the tyrant Maximian, just as St. Margaret tramples on the dragon. In the chancel window of West Wickham Church, Kent, is a very dignified effigy of the damsel giving the blessing with her right hand, and supporting a sword with the left, and beneath her feet writhes the crowned and sceptered Emperor ; and in Henry the Seventh's Chapel at Westminster is a window in which the saint is similarly depicted.

St. Katherine has been happily termed the Minerva of Christianity. She is the accepted patroness of learning and theology, of colleges and education. Barnabe Googe, in his translation of Naogeorgus' *Popish Kingdome* (1570, f. 98), gives the following under the head of "Helpers":

"Saint Cathern favours learned men, and gives them wisdom hie ;
And teacheth to resolve the doubtles, and alwayes giveth eyde
Unto the scolding sophister, to make his reason stayde."

St. Katherine is also regarded as the patroness of spinsters : hence her aid is invoked by maidens who wish to pry into futurity. In *Mother Bunch's Golden Fortune Teller* occurs the following charm, to be practised on St. Katherine's Day : "Let any number of young women, not exceeding seven, nor less than three, assemble in a room by themselves just as the clock strikes eleven at night. Take from your bosom a sprig of myrtle, which you must have worn there all day, and fold it up in a piece of tissue paper. Then light up a small chafing-dish of charcoal, and let each maiden throw on it nine hairs from her head, and a paring of each of her toe and finger nails. Then let each sprinkle a small quantity of myrrh and frankincense in the charcoal, and while the vapour rises, fumigate the myrtle with it. Go to bed while the clock is striking twelve, and place the myrtle exactly under your head. You will then be sure to dream of your future husband." This curious piece of divination explains the purport of the lines :

"St. Katherine, St. Katherine, I pray you show to me
The man the Fates have chosen my future sponse to be.

Pray let him come, and on my lips a loving kiss be pressed,
A token that by wedlock ere long I shall be blessed."

The veneration for St. Katherine is wide-spread and deep-rooted. In England more than half a hundred churches are dedicated to her. The sweet-scented colt's-foot (*Tussilago fragrans*) is sacred to her. The 25th of November was set apart for her festival, which in the old "clog" almanacks was distinguished by a wheel; and this famous attribute is conspicuous in many ways. In the year 1063 was instituted the Order of the Knights of St. Katherine, whose office was to protect the pilgrims to the Holy Sepulchre, and who wore a white habit on which was embroidered a wheel traversed by a blood-stained sword. The "Katherine Wheel" was once a very favourite sign for inns and taverns. There is still an old publichouse in Bishopsgate-street Without, inscribed "Ye old Catherine Wheel, 1594." In the seventeenth century tokens were issued by Thomas Alldridge at "The Catern Wheel in West Smithfield"; and the same sign is at this day found in the Borough of Southwark; in Church-street, Kensington; Little St. James's-street, Pall Mall; Great Windmill-street, Westminster; and St. Peter's-road, Mile End. Flecknoe, in his *Ænigmatical Characters* (1658) records that the Puritans changed the sign of "The St. Katherine Wheel" into "The Cat and Wheel," which is still the title of an ale-house at Castle Green, Bristol.

The Katherine wheel, as an heraldic bearing, figures in the shields of Carter, Matthews, Rudball, Scott of Stafford, Stone, and other families, as it does also in the arms of the Turners' Company.

Next to the Virgin Mary, the virgin Katherine is the most popular of female saints. Enrolled among the glorious army of martyrs, she finds a place in the calendar, and is loaded with accumulated honours. Churches, convents, monasteries, and hospitals, are dedicated to her. Her image is displayed in many a sacred edifice. Prayers are offered up to her; hymns chanted in her praise. Cities, streets, lanes, and districts, on land, and islands in the ocean, bear her name. Brave knights were proud to be called after her. She is the patroness of philosophers and schoolmen. Her favour is sought by anxious maidens. Her armed wheel is a chosen emblem with heralds, traders, and others, and gives title to an elegant firework; and yet, in spite of all this, there are

grave doubts whether the beautiful Egyptian girl is not rather a mythic shadow than a historic reality; and that fiction rather than fact raised her to the exalted height she occupied in the middle ages, and still in some degree occupies. But however this may be, we fondly listen to the romantic tale of good St. Katherine, and gaze with pleasure on her pictured form, albeit both may owe their existence to the mere fancy of fertile brains and cunning hands.

ON THE GREAT SEALS OF KING WILLIAM II.

BY W. DE G. BIRCH, ESQ.

THE great seal or seals used by King William II present to the consideration of the archæologist and historian several interesting points which I will endeavour in the following pages to illustrate.

King William I, or *Conqueror*, died on the 9th of September, 1087, and there appears to have been a kind of *inter-regnum* until the coronation of his son William II, or *Rufus*, which was celebrated upon Sunday the 26th of the same month; on which day it is most probable that the reign of this monarch commenced,¹ not only because this is presumed to have then been the usage, but because, being a younger son, and having an elder brother, Robert Duke of Normandy, he did not possess any hereditary right to the crown of England. Nevertheless, the actual period of time occupied by his reign has been recorded by two contemporary historians, Florence of Worcester² and Simeon of Durham,³ in these words, "regnavit rex xiii annis minus xxxviii diebus." Now if we calculate the space of time which elapsed from the death of the elder William to the death of the younger William, we shall find this statement perfectly correct, and these historians undoubtedly calculated by these data. Another historian, Hoveden,⁴ has, notwithstanding, left on record a statement that the King reigned "xiiii annis minus xxviii

¹ Bibl. Bodl., MS. Fairfax VI., "sexto cal. Oct. in regem consecratur."

² Ed. Thorpe, for English Historical Society, vol. ii, p. 46.

³ *Decem Scriptores*, col. 225.

⁴ Ed. Stubbs, for Master of the Rolls, vol. i, p. 157.

diebus"; and Sir Harris Nicolas, in his *Chronology of History*,¹ tells us (though unfortunately incorrectly) that Hoveden is "the only contemporary chronicler that alludes to the subject." If this date were to be accepted as true, we should have to throw back the date of William II's accession to the 30th of August, 1086, nearly a year before his father's death; and not to the 6th of July, 1087, as the work I have referred to would indicate. The tragical death of the King, under well known circumstances, is allowed by all to have taken place upon the 2nd of August, 1100; and reckoning forwards twenty-eight days for the completion of his fourteenth year, we come to the 30th of August, as I mentioned above, if we are to accept Hoveden's account, which is manifestly opposed to the testimony of two authors from whom he borrowed a very large portion of his work.

Whether William II retained for a while the great seal of his father, until a new one had been made for his use, or not, is a question not easily decided now, although it appears quite possible, when we consider the identity of name; and quite probable, when we observe that the temporary adoption of a predecessor's great seal obtained in later ages, that the great seal of William I may have been thus employed when occasion required such a ratification as the presence of a seal would afford. The extremely few specimens of seals at this period, the similarity of the handwriting during the reigns of both kings, the concurrent diplomatic phraseology introduced into their charters, and the want of any distinctive character between the deeds of the two periods (1066-1087, 1087-1100), combine to prevent any authoritative statement upon this point; insomuch that where the internal evidence, such as names of public personages and the like, does not preclude the possibility of any particular document having been issued by one king, we cannot assert that it is not to be attributed to the other.

The seal which must be considered the first seal of William II, although impressions of it are found upon charters ranging in date between 1094 and 1100, presents to our inspection much the same characteristics as are portrayed in the two seals of the preceding monarch. The subordinate parts of the drapery, and seat, as well as the general *ensemble*, differ but in a very unimportant manner, and do

¹ Second edition, p. 295.

not appear to indicate any great advance in the progress of the seal-engraver's art ; for all that, the use of seals was at this period becoming rapidly extended throughout the classes of nobles and ecclesiastics. The lettering is formed in a more uniform type, but cramped in one place, and straggling in another. The following is the critical description of this seal :

Obverse of the first Seal.—The King is represented seated in majesty, and draped in an undercoat with tight sleeves at the wrists, and loose skirts reaching below the knees ; over which is a short cloak fastened at the throat, and adorned with a broad border, on which are faint indications of a circular pattern. On his head an open crown of five points terminating in crosses, and having two chin-straps hanging loosely at the sides, the ends of which take the shape of trefoils. In his right hand, extended upwards, a naked broadsword, the point of which is deflected towards his head. At the broadest part there is a deep channel, which appears to vanish as it reaches the point. In his left hand, similarly extended, the King holds an orb or mound ensigned with a long cross pattée pommetée. The seat or throne upon which the King rests is apparently square ; but curves outwards as it increases in height and depth, so that the centre of the height is the narrowest part. At this there are two bands or beadings, the upper one of which is broader than the lower. In the lower of the two compartments thus made is a rectangular footboard (seen in perspective), on which the King's feet are placed, between three semicircular arches ; in the upper, a fourth arch, of similar design. Above this is a flat cushion or mattress with bevelled edge, carrying at each end a spherical ornament, perhaps representing a soft pillow. In the field, on either side, is a circular ornament filled with a rose *en soleil*, of six points.

The legend, as gathered from the various fragmentary impressions, is placed between two dotted *annuli*, and reads as follows : + WILLELMVS D^N I GRA REX ANGLOR^M V.

Reverse of the first Seal.—The King in a hauberk of chain-mail, here represented by raised circular bosses, some of which, by the contraction of the wax, appear annular ; with a helmet of conical shape, terminating in a spike, and perhaps armed with a nasal ; and with a single spur, of the goad form ; is armed with a long lance, pointed, and adorned

with three streamers. His sword is girt on the left flank, and hangs down beneath the belly of the charger. In his left hand he holds by the *guige*, or interior strap, a kite-shaped shield, seen from within, and having a broad band studded with projecting bosses. He is mounted upon a war-horse galloping to the left; caparisoned with a pectoral belt, or *poitrail*, ornamented with hanging fringe of a ball-shaped pattern; a small saddle, stirrup-leathers and receptacle for the foot, and loose reins. The legend, made up by combination from various impressions, is between two dotted *annuli*, and reads: + WILLELMVS D^N I GRA REX ANGLORV.

Of this type all the six original impressions which have ever come before my notice are examples; and after protracted search in the different collections likely to possess such impressions, I find the following charters, as yet unprinted, each of which still retains some portion, more or less perfect, of this seal. It is much to be regretted that so few original impressions of seals of William Rufus yet remain to us; and I think the secret of this lies in the fact that the King was not a very liberal benefactor to the ecclesiastical and monastic bodies, among whose muniments such objects of antiquity are alone to be found, the few that exist in other repertories having found their way from such abiding-places at the dissolution. One very curious point is well illustrated by the following set of charters. Two pairs of deeds, viz. two at Eton and two at Durham, are duplicates of the same documents. All four are forgeries of the twelfth century, in the limited sense that they do not represent the original document they purport to be; although they still exhibit, strange to say, genuine impressions of the great seal. How this is to be accounted for is, of course, now a mere matter of curiosity and conjecture. It may be that the parties interested in the safety of each deed took care to copy the writing, and either to cast a fresh impression from a mould or matrix made from the original; or to transfer, in some artfully concealed manner, the original seal itself to the new document. In the case of fire, which we know destroyed so often and so many sacred structures, the governing bodies would be directly interested in keeping their title-deeds intact, and supplying deficiencies which, if allowed to remain wanting, would render them an easy prey to the grasping spirit evinced in various high quarters.



SEAL OF WILLIAM II.

Again, these charters, being grants of land and privileges, would, by reason of their very nature, be frequently produced in law-suits and judicial business, and so be liable to injury and loss. It was partially the object of preserving the original, and perhaps restoring it when lost, that inaugurated the practice of keeping registers and chartularies, which were transcribed over and over again by the monks in the *scriptorium*, as a task enjoined by their superiors. The history of the fabrications of Ingulf of Croyland is a notable instance of perverted ingenuity with respect to the wholesale forgery of royal grants of privileges and territory to a religious community. We possess, nevertheless, in the few specimens of genuine documents of this period, sufficient examples to indicate to our view the great and apparent difference between what is true and what is false. The handwriting, diplomacy, size, and shape of the one vary in a manifest degree from the corresponding particulars of the other; and in some cases the date of the witnesses and personages included in the text cannot be arranged to agree with any period comprised in the reign of the sovereign.

IMPRESSIONS OF THE FIRST SEAL.

1-2.—Two deeds containing *verbatim* transcripts, probably not older than the twelfth century, duplicates of an original charter. The seal attached to the one whose text is subjoined (A) is of white wax, flaked away and corroded deeply in parts: the central portion alone remains. The seal appended to the second, whose variations I have entered in the footnotes as (B), is a very fine and nearly perfect impression, in light yellow wax, and has hitherto furnished all the casts of William II's seal; the mould having been made by Mr. Doubleday many years ago, and not without some injury to the seal itself. The edge is chipped in places, rendering the legend imperfect. Both seals are appended by strip-labels cut from the lower edge of the charters, which are preserved among the muniments in Durham Cathedral; the librarian, the Rev. W. Greenwell, having kindly enabled me to peruse these and the two following deeds:

"W. rex anglorum. Thomæ eburacensi archiepiscopo. & omnibus suis fidelibus francis & anglis & scottis salutem. Sciatis me concessisse deo omnipotenti. & ecclesiæ dunelmensi. & sancto confessori cuthberto. & Willclmo episcopo. & monachis in eadem æcclesia deo scruiantibus

& inperpetuum seruituris terras in lodeneio quas EADGARVS rex filius malcolmi regis scottorum deo & supradictæ ecclesiæ me concedente donauit. mansionem scilicet de berwic. & has subscriptas mansiones. greidene. leinhale. dylsterhale. brycgham. ederham. cirneside. hyltun. blacedre. cynebrihtam. hotun. remintun. paxtun. fugeldene. morthiutun. lambertun. aliam lambertun. hædrintun. fiscwic. horeford. upsetintun. & mansionem de collingaham. & has subscriptas mansiones. aldcaubus. lummesdene. ristun. suinestun. fardun¹. eitun. aliam eitun. prenegest. crammesmuthe. hædentun. Has superscriptas mansiones cum adiacentibus terris & siluis & aquis. & omnibus theloneis. & nauium fracturis. & aliis consuetudinibus suis. sicut eas malcolmus rex unquam melius habuit. deo et Sancto Cuthberto inperpetuum concedo. Testibus² Willelmo cancellario. & Rotberto filio haimonis."

Endorsed thus :

"Carta³ Willelmi Regis Anglorum de dono Eadgari. L. Confirmatio Willelmi primi Regis Anglorum super carta Edgari facta Willelmo primo episcopo dunelmensi et monachis eiusdem loci de certis possessionibus in lodoneo.

"iacet cum cartis Edgari.

"prima primæ.

2. scociæ."

2^a.

If this pair of charters is to be referred to a genuine source, that original must have been written during the period comprised between 1094 and 2 January, 1096, as a consideration of the following dates will make manifest :

1. Thomas, Archbishop of York, held that dignity during the entire reign of William II, from 1070 to 1100. (Hardy's *Le Neve's Fasti*.)

2. William, Bishop of Durham, was appointed during the reign of William the Conqueror, and died on the 2nd of January, 1096. (*Ibid.*)

3. William Giffard, afterwards Bishop of Winchester, held the dignity of Lord Chancellor from 1084 until the commencement of the reign of Henry I. (Dugd., *Origines*; Haydn's *Book of Dignities*.)

4. Robert Fitz Hamon came over from Normandy with the Conqueror, and died in 1107. (Dugd., *Baronage*, i, 406.)

5. The mention of Edgar, King of Scotland, renders the authenticity of this deed very dubious. King Malcolm Canmor died in 1093, whereupon William II assisted Donald,

¹ Farndun. B.

² In place of this clause, the B copy has the contraction for *Valete*.

³ The endorsements in B are: "L. Confirmacio Willelmi primi super cartam Regis Edgari de mansionem in Berwico et terris in lodoweio et aliis villis et terris in Coldinghamshire.

"Jacet inter cartas Eadgari.

"Confirmacio de xxxiij villis.

2^a.

2. scociæ."

the King's brother, to usurp the throne. In 1094, Duncan, natural son of Malcolm, drove out the usurper; but Donald was re-established in 1095; and Edgar, the legitimate king, who had been kept out of his rights since 1093, obtained possession of the throne in 1098, which he held until 1107. We see, therefore, that William, Bishop of Durham, had been dead two years before Edgar's accession, although they are both mentioned as living in this charter. The only way out of the difficulty is to suppose Edgar to have been called King out of courtesy to him, while his uncle Donald and brother Duncan held the throne. But this would scarcely be compatible with the statement that William II assisted the usurper against the very person whom he styles King in his charter here before us. (See *L'Art de Vérifier les Dates*, i, 842, 843.)

3.—White wax, fragmentary, covered with a light brown varnish, appended by a strip-label to a charter preserved among the muniments in Durham Cathedral.

"W. rex angl'. T. archiepiscopo . & h. uiccomiti . & R. pagenello . & Omnibus baronibus & fidelibus suis . salutem . Precipio & uolo ut .G. dunelmensis [small erasure here] m^o ita bene & honorifice & in pace teneat . terras . & consuetudines . & homines . & passagios . & omnes res quas modo de me tenet infra urbem & extra . sicut unquam Willelmus dunelmensis episcopus melius & quietius in uita sua tenuit . Et precipio ut nullo modo amodo aliquod geld de norteisa interrogetis . quia uolo omnino ut dimittatur . nec aliquod nānū amplius inde capietis . testibus .W. episcopo . & .V. de abb'. & W. de albeneio."

It is endorsed :

"Carta Willelmi de relaxacione gildæ de Northteysa. Prima primæ regaliæ .H. I. n^o 8."

And upon a thin strip of vellum, cut along the lower edge of the document before cutting the wider label which passes through the seal, the words "quietudo [de] Norteisa" are written.

The consideration of the following points involved in the mention of names of personages in the charter will indicate its origin to be shortly after the death of Bishop William in 1096 :

1. Archbishop Thomas having held the see during the whole of the reign, affords no clue.

2. "H. vicecomes," the sheriff of Yorkshire, is probably identical with "Hugo vicecomes" who occurs in the Yorkshire *Domesday* (folio edition, fol. 298, vol. i).

3. Ralph Pagenell occurs in the Yorkshire *Domesday* (fol. 298*b*, col. 2). He was a notable personage in the reign of William II. Dugdale (*Baronage*, i, 431, from Leland's *Collectanea*, i, 543) says he was sheriff of Yorkshire in the time of this King; and if so, it must have been subsequent to the date of this charter, which gives the initial H. to the sheriff, and does not add any title to the name of R. Paganellus. By the Fairfax MS., VI, in the Bodleian Library (printed in the *Monasticon* under the account of Durham Cathedral), it appears that it was to this individual that the King delegated the task of annoying Bishop William in his bishopric; and mention is thus made of him, "Radulphus Paganellus qui tunc erat vicecomes" (vol. i, p. 245, col. 1). He must, therefore, have been sheriff in the lifetime of Bishop William, and succeeded by another sheriff whose initial was H. At any rate there was a sheriff Hugo in the time of the Survey, a sheriff Ralph Paganellus during the life of Bishop William, and a sheriff H., to whom this charter is directed after the death of the Bishop.

4. Who the person herein mentioned as "G. dunelmensis m^o" (which I render *monachus*)¹ may be, I am unable to make out, as no notice is given of any monk to whom the King entrusted the keeping of the Cathedral during the period of time which elapsed from the death of Bishop William (1096) to the appointment of Bishop Ralph in 1099. Geoffrey Rufus, Chancellor of King Henry I, and afterwards Bishop of Durham (1133-1140) seems to be too late. The Prior of Durham would probably have held the reins of authority during the vacancy of the see; but there is no name to suit this initial.

5. William, Bishop of Durham, is spoken of as already dead, 1096.

6. Bishop W. (who, I presume, is Walcheline, Bishop of Winchester) occupied that see from 23 May, 1070, to 3 Jan. 1098.

7. "V. de abb'" must be intended for Urso de Abitot, a powerful name at this period. He was made sheriff of Worcester in 1076, and lived till the reign of Henry I. (Dugd., *Baronage*, i, 225, 462.)

¹ I am unable to give a more easily found illustration of this unusual reading than that in Trin. Coll. Camb., MS. O. 2, 41, p. 102, l. 9: "Walter m^o." The parallel passage in Mus. Brit., MS. Cotton, Tiberius A. VI, f. 100*b*, col. i, l. 7, is "Walterus Monacus."

8. W. de Albeneio is, in all probability, the William de Albini who held the office of bow-bearer to William II, and occurs in the time of Henry I. (Dugd., *Baronage*, i, 122.)

iv. White wax, edge chipped away, covered with a light brown varnish, appended by a strip-label to a charter among the muniments preserved at Durham Cathedral.

"W. rex angl'. Th'. archiepiscopo. & R. episcopo & omnibus uicecomitibus suis & fidelibus francigenis & anglicis regni anglie salutem. Precipio & defendo ne monachi uel homines Sancti Cuthberhti ullo modo placitent nel respondeant de terris. uel hominibus nel consuetudinibus uel aliis rebus; de quibus saisiti erant die qua Willelmus episcopus dunelmensis uiuus & mortuus fuit. sed ita bene & quiete & in pace omnia sua cum saca & soca & tol & team & infangetheof & omnibus aliis consuetudinibus infra burgum & extra teneant; sicut melius tenuerant in predicto tempore. Et siquid inde postea ablatum est; reddatur eis: testibus W. cancellario. & W. peuerello."

It is endorsed thus:

"Carta. W. regis ne monachi placitent de terris in quibus erant seysiti die qua W. episcopus decessit. prima primæ regalum iiij. n° 4."

The period of time to which this charter is to be referred is very limited and well defined, being that included between 5 June 1099 and 2 August, 1100, as will be seen by the following considerations relating to personages mentioned in the text:

1. Thomas, Archbishop of York, as I have already mentioned, held the see throughout the reign.

2. Ranulf Flambard was nominated to the vacant see of Durham on Whit Sunday, 29 May, and consecrated 5 June, 1099. He died 5 September, 1128. (Hardy, iii, 282-283.)

3. William, Bishop of Durham, had been dead since 2 January, 1096. (*Ibid.*)

4. William Giffard, Chancellor, held the dignity from 1094 to the commencement of Henry I's reign.

5. William Peuerel was a powerful noble and royalist during the reigns of the first four kings of England. (Dugd., *Baronage*, i, 436.)

v-vi. Two charters, being duplicate transcripts, not earlier than the twelfth century, of an original deed, unless we look upon the signatures and crosses at the end as affecting the genuine character of the documents. The seals appended to these are of a light, whited brown wax, very fine, and nearly perfect, with the exception of chipped edges extending in places beyond the *annuli* of the legend. In either

case they are appended by strip-labels cut along the lower edge of the vellum ; but with this remarkable difference, that whereas in the other charters of this series,—and, indeed, in most other cases,—a thin strip is first cut, and then a broader one higher up, destined to receive the impression ; in the case of these, a wide slip has been first cut, and carries the seal ; while a narrow slip, above this, intervenes between the writing and the seal-slip.

“Walterus Gifardus dedit æcclesiæ Sanctæ MARIE beccensis manerium suum . blacheam . quod est in sudfolch . sicut illud de rege tenebat . hoc est . quicquid in ipso manerio habebat . Testes . Rodulfus de languetot . Rogerius de costentin . Alueredus de Sancta fide . Rodulfus de ulfrannulla . Hanc donationem concessit rex GVILLELMVS regis Guillelmi filius . pro anima sua . & pro anima patris sui . & matris suæ . & coram baronibus suis sigillo suo firmanit .

“ + signum regis . + henricus de Guarnuic . + rogerius de monte . gomerici . + archiepiscopus de ebroic . + episcopus de sancto laudo . + episcopus de linchola¹ . + episcopus de herefort . + comes alanus . + comes hugo de cestre . + Rogerius pictauensis . + eudo dapifer . + Gislebertus filius ricardi . + rogerius bigot . + Guillelmus de perceio . + hugo de montefort . + henricus filius regis . + episcopus de Wincestre .”

Endorsed.—“De blacheam. Carta de Blakenham.”²

This is copied in Brit. Mus., Addit. MS. 24319, f. 15, and a reference is there given to Dugdale's *Monasticon Anglicanum*, i, 175. The new edition contains it, with several inaccuracies, and the witnesses out of proper order, in vol. vi, p. 1002.

Many circumstances indicate to us the manifest forgery of this deed—one is very apparent. Among the witnesses appears Henry, the king's son ; but it is well known that William II had no issue. The scribe, in his eagerness to make the deed as pretentious as possible, forgot that he was not preparing a charter of William I, but of William II, and should have written *frater* instead of *filius*. The whole form of the deed is unlike any other ever met with, and takes the shape of a memorandum or note rather than of a royal confirmation.

Careful inspection of the names leads us to suppose that the deed was intended to be referred to a period before 1089, or at least before 1094.

1. Henry de Warwick, or rather Henry de Newburgh, Earl of Warwick, occurs in the reigns of the first three sovereigns. (Dugd. *Baronage*, i, 68.)

¹ Lincholensi, B.

² Carta Walteri Giffard de manerio de Blakenham. B.

2. Roger de Montgomery died on 6 Kal. Aug. 1094. (*Ibid.*, i, 26-28.)

3. Alan, Earl of Brittany and Richmond, occurs in the *Domesday* of many counties, but in 1089 Stephen succeeded the second Earl of the above name.

4. Hugh, Earl of Chester, died in 1101.

5. Roger of Poitou occurs frequently in the *Domesday Survey*, as also do—6, Eudo Dapifer; 7, Gilbert Fitz Richard; and 8, Roger Bigot. He allied himself with the barons opposing the accession of Rufus in 1087-8, and died in 1107.

9. William de Percy came over with the Conqueror and lived to see Henry I as King of England.

10. Hugh de Montfort has no distinct date, but appears throughout the reign.

Walter Giffard became Earl of Buckingham in 1070, and lived till the second year of Henry I.

An engraving of this type will be found in J. Hewitt's *Ancient Armour and Weapons in Europe*, vol. i, p. 102. (*Reverse* only). I have not met with any engraving of the obverse.

Passing on now to the seal of different type, which we will call the second, there is an engraving in Speed's *Historie*, ed. 1611, p. 427, which has been copied by Sandford in his *Genealogical History*, fol., Lond., 1707, plate A., with the following remarks at p. 23 :—"The great seal of this king nearly resembles that of his father, excepting the crown on his head (which is much like the coronets that our Earls use at this day), and his standard slit up almost to the staff, and charged with the cross strokes. . . ." The new edition of Rymer's *Fœdera*, edited by Clarke and Holbrooke, fol., Lond., 1816, has at page 5 a very fine steel engraving of the same type. This was executed by J. Basire for the Commissioners of Public Records, and copies of the plate may be seen in the appendix to the Commissioners' Reports; and in the additional MS. 21,057, f. 2, in the British Museum. Of the present locality of this seal I am unable to find any traces. It does not exist among a detached collection of seals in the Record office. The four documents printed in the *Fœdera* are—(i), from MS. Cotton, Galba, c. iv, f. 157; (ii), from an old copy among the muniments of Rochester Cathedral; (iii), from MS. Cotton, Augustus II,

53 (this charter has now no seal) ; (iv), from the original among the Durham Cathedral archives (no seal).

Wherever the seal now is, there is no doubt that the engravings in the three printed books to which I have referred derive a common origin from a type impression which resembles very much in general character the great seal of the elder William. The description in detail is as follows :

Obverse of the second Seal.—The king in a loose coat, girded at the waist, hanging down in ample folds between his legs, over his shoulder an embroidered cape, fastened in front of the throat with a star-like ornament, with his hair long and wavy, crowned with a head-dress somewhat resembling an earl's coronet (five points), holding out either arm extended from the elbow, slightly verging upwards from the horizontal. In the right hand he grasps a broad sword, of which the point enters into the space of the legend, held in bend sinister ; in the left an orb ensigned with a long cross fleury. He is seated upon a cushioned throne without back, ornamented upon either side with a spherical knob, and boarded with panel-work and two string mouldings. Between his feet is a circular arch, and upon either side lower down a similar arch. His feet rest with the toes upon an inclined foot-board of rectangular shape represented in perspective. In the field on either side of the king is a roundle charged with a cinquefoil ; that on the right has each leaf trefoiled, on the left, plain. Legend—+ : WILIELMVS : DEI : GRATIA : REX : ANGLORVM : :

Reverse of the second Seal.—The king in a closely fitting coat of mail, wearing a conical helmet with chinstrap, holds in his right hand a long lance with banner of two pendants ornamented with stripes ; and in his left a kite-shaped shield with a studded border, sustained by the *guige*, and only presenting the back to view. He is mounted upon a war-horse galloping to the left, whose trappings consist of a breast-band, or *poutrail*, ornamented with hanging pendants cut out by a wavy line, and reins held in the left hand of the king. Legend, + : WILIELMVS : DEI : GRATIA : DVX : NORMANORVM. Diameter, three inches and three-eighths.

I am unable to assign any date during which this seal was in use, as I can find no deed purporting to have been ratified by the seal. The question whether the king was, strictly speaking, *Duke of the Normans*, or whether he

assumed the title as *titular* only, I feel is one of great curiosity, and bears strongly upon the date and authenticity of the seal. Robert, the eldest son of the Conqueror, inherited the Duchy by his father's will, and was peaceably received as the rightful lord of the country on the death of the Conqueror. He retained his title to his death, which took place on the 10th of February, 1134. I am, therefore, very much inclined to doubt the fact of William Rufus ever being rightly styled *Dux Normanorum*. The seal, if it be genuine, may possibly refer to William the Conqueror, and thus make a total of three distinctly different types of seal used by that monarch. Nevertheless, Sandford calls William II King of England and Duke of Normandy—perhaps, on the authority of this seal, which he attributes to him rather than to his father. In the year A.D. 1096 Duke Robert, before proceeding to Jerusalem with a crusade, pledged, or rather entrusted, the Duchy to William for a yearly payment of ten thousand marcs, and William retained the province as *Duke* or *Regent* until his death, according to *L'Art de Vérifier les Dates*. We must, then, consider this seal as the second or later one used by the king (although this would be in opposition to the evidence afforded by the charter No. 4, given above, carrying a seal of the early type, yet shewn to date between 1099 and 1100), unless we reject it altogether as a fanciful engraving, the result of an attempt to restore, on paper, a correct and detailed representation, from a very imperfect and indistinct example, of the seal I have described at the beginning of this notice. It is difficult even thus to account for the fanciful creations of the engraver who first went astray.

ON THE WORSHIP OF DIANA IN BRITAIN.

BY THOMAS MORGAN, ESQ.

THE interesting figure in terra-cotta, exhibited by Mr. Baily on 28th February (see p. 77 *ante*), has suggested to me the following observations on the worship of Diana in these islands. As the head then produced has the characteristic expression of that goddess, and so little of the bust remains as almost to preclude a sure identification, it would be useful to know what other antiquities were found with or near it.

Dii fictiles, one of which the example now exhibited appears to be, were in frequent use for shrines and temples where the materials of bronze or ivory were either unprocurable, or would have been too costly. They were often correct models of larger statues; and Ovid (*Fasti*, i, 201, 202) describes the Capitoline Jove of the "good old times":

"Jupiter augustâ vix totus stabat in æde
Inque Jovis dextrâ fictile fulmen erat."

The female head in question has the stern and somewhat masculine expression given to Diana, more particularly in the provinces. The goddess whose temple stood on Mount Aventine, in Rome, would be a more refined person, and, doubtless not so "strong-minded" as the Tauric or Scythian Diana, who delighted in human sacrifices, and whose priest was usually slain by the in-coming tenant of office. Lucan (*Pharsal.* i, 446), in criticising the barbarous rites at the altar of the Gallic Jupiter, says it was

"Scythicæ non mitior ara Dianæ."

The "Diana Ardvena" mentioned by Camden as occurring in a Gallic inscription, and which epithet is equivalent in meaning to "Nemorensis," or "of the groves," may not have been of a more amiable sort. The expression of the Diana in the Louvre, one of the most beautiful and perfect statues preserved to us from ancient times, is not unlike that of the terra-cotta head exhibited.

Whatever may have been Britain's ideal of Diana, her worship was here popular, and the

“Montium custos, nemorumque virgo”

was a most active patroness in stocking the hunting and shooting grounds of the Britons with game, and giving them success in bagging it at a time when a day's sport meant many good meals for the family, who might otherwise have been left on short commons. She was equally attentive also to the ladies requiring her assistance :

“Quæ laborantes utero puellas
Ter vocata audis, adimisque leto
Diva triformis.”

(Hor., *Carm.* iii, 22.)

The *Diva triformis* figuring also as Luna or the Moon in heaven, she was the object of adoration under this form by the rude navigators who looked to her for assistance to guide them in their voyages by night, and hence Britain could ill do without such a divinity, the giver of her feasts, the patron of her sports, the protector of her wives, the pioneer of her adventurous sons. On the top of Ludgate Hill, where now stands St. Paul's Cathedral, once existed, it is said, a temple of Diana. I will give Camden's words for this assertion, as well as for an account he gives of an extraordinary ceremony performed annually in the church, even up to his time, savouring, as it does, of heathen rites. He says : “Some have fancied that a temple of Diana formerly stood here, and there are circumstances that back their conjecture ; as the old adjacent buildings called in their records ‘*Dianæ Camera*,’ i.e., the chamber of Diana ; the digging up in the churchyard in Edward the First's reign (as we find by our annals) a great number of ox-heads ; which the common people at that time, not without great admiration, looked upon to be Gentile sacrifices ; and the learned know that the *Tauroporilia* were celebrated in honour of Diana ; and when I was a boy I have seen a stag's head fixed upon a spear (agreeable enough to the sacrifices of Diana) and carried about within the very church with great solemnity and sounding of horns.” (Camden's *Britannia*, Gibson's Edition, p. 315.)

Stowe writes in similar terms, mentioning the finding of more than a hundred scalps of oxen or kine in the year

1316, but says it was reported to be the site of a temple of Jupiter, and that there was a daily sacrifice of beasts. He describes the head of a buck as being placed on a pole and carried in procession before the cross and the priests in full canonicals until they issued from the west door, where "the keeper that brought it blowed the death of the buck." He says also that the buck was contributed yearly by Sir W. Baud, Knight, as homage for certain lands held by him of the Dean and Chapter. (See Stowe's *Survey of London*, ed. 1633.)

Rites and ceremonies having their origin in the worship of this goddess may, as in other religions, have survived not only the circumstances in which they originated, but even the very memory of those circumstances. The shade of Diana may have assumed in Saxon times the form and attributes of their own goddess Hertha, who, like the Diana of Ephesus, was the personification of the all-fruitful earth, and who was one of the most popular deities of the northern nations. Her shrine on the wooded heights of Heligoland, or the Holy Island, was the resort of pilgrims from afar, as recorded by Tacitus (*Germania*, xl).

The paper read to us by Mr. Cuming (pp. 122-129 *ante*) a few meetings ago, on Saint Katherine, induces me to think that some shades of that religious sentiment which showed itself so strongly in England in favour of that Saint may have been due in some measure to the ancient veneration for certain spots of earth and woody headlands, often sea-marks for the sailors, and long by them held in honour, where the chapels of the Saint had supplanted the temples of Diana and of Hertha. The subject of the ancient worship of Diana in these islands will probably attract public attention at this time, when the sculptured remains of the great temple of Ephesian Diana lately exhumed are now being brought over to this country.

(To be continued.)

ON THE
INVOLUNTARY VISIT OF PHILIP OF AUSTRIA AND
JUANA OF SPAIN, TO WEYMOUTH IN 1506,

AND ITS CONSEQUENCES.

BY GEORGE R. WRIGHT, F.S.A., HON. CURATOR
AND LIBRARIAN.

THE lamented death of our valued friend and fellow labourer, Mr. H. F. Holt, early last year, threw upon me the responsibility of taking up and completing the paper of which he had given notice to the Association as his contribution for the then coming Weymouth Congress. I, therefore, am in the position of acting as foster-nurse to my lamented friend's literary bantling, and I need hardly observe that I fully appreciate the delicate nature of the task I have undertaken. Mr. Holt's was no ordinary pen, and we all know the force and power of his historic explanations and their results; and therefore I feel fully sensible how weak must be my attempt when compared with that of so great a master of description and accurate deduction, and must, therefore, claim from my readers all the consideration they can bestow upon me in this self-imposed duty, which out of regard and admiration for my friend, whose plan for a paper I thought had better be imperfectly finished, than be left forgotten, perhaps, altogether; and thus prove a loss, indeed, to the members of our Association, who knew and valued him so highly. The notes and extracts which I have now to bring before my readers' notice are, after all, but a reduction of the much larger canvas which Mr. Holt proposed to fill in; and I have purposely compressed them, so as to present a sketch of the subject he could have so much better and more elaborately illustrated; but which, if agreeable to the Council, I shall feel a pride in trying to make a fuller picture of, at some future day, for the benefit of the Society; and thus, as a real "labour of love," to try to carry out more completely than I can at present the ideas and conclusions of our much regretted friend.

Although the story of the sudden landing of Philip and

Juana on our coast, in the year 1506, is in the county of Dorset a well known tale, still as there is much of great historic importance that arose out of it, and much that is of interest as connected with the rise of the Russells and the future great house of Bedford, I feel sure there is no need, having paid a visit to the site of the old embattled house of Wolferton (or Wolveton as now called), so closely identified with the incident, to make any apology for giving it once again, or of calling to the attention of those who may never have heard or read of the occurrence, the extremely interesting narrative; and point out, as concisely as I can, the most attractive portions of this page from the romance of history.

At the time this paper commences, Henry VII, who had reigned some twenty years, and, no doubt, felt frequent misgivings about his health (which was destined to give way altogether a few years after), had been seeking to strengthen his house as well as throne, through the marriage of his son, Prince Arthur, to the Lady Katharine, fourth daughter of Ferdinand and Isabella of Spain, who was so soon left a widow; and then by his son Henry and other members of his family, by alliance with the house of Austria; or even, as in the above Henry's case, with that of Spain again. Indeed, the old chroniclers, who tell the story of these days in their quaint manner, chiefly lead us to infer that nothing could have served King Henry's purpose, in these particulars, better than the rising of the sudden tempest which blew the fleet with which Philip, Archduke of Austria, and son of Maximilian, accompanied by his Queen, had set sail from Middleburg, in the Low Countries, on January 30th, 1505-6 for Spain, to the coast of Dorsetshire; and had forced the royal pair, after their navy of eighty ships had been dispersed during some six or seven days of severe weather, to land at Weymouth (then even, with Melcombe Regis, a well known and thriving port), and with the greatest difficulty, after all, to save their lives. It will be as well here to make certain extracts from the Right Hon. Francis Lord Verulam's (better known, perhaps, as Lord Bacon) "*History of the Rayne of Henry the Seventh*" (dated 1622), a work of great value, and one of the very few authorities connected with this period of England's history most to be relied upon:

"But to corroborate his alliance with Philip, the winds

gave him an enterview; for Philip, chosing the winter season, the better to surprise the King of Aragon, set forth with a great navie out of Flanders for Spaine, in the moneth of Januarie, the one and twentieth yeare of the King's rayne. But himself was surprised with a cruell tempest that scattered his ships upon the several coasts of England; and the ship wherein the King and Queene were (with two other small barkes onely), torne, and in great perill, to escape the furie of the weather, thrust into Weymouth. King Philip himself having not been used, as it seemes, to sea, all wearied and extreeme sick, would needes land to refresh his spirits, though it was against the opinion of his counsell, doubting it might breed delaie, his occasions requiring celeritie. The rumour of the arrival of a puissant navie upon the coast made the countrie arme. And Sir Thomas Trenchard, with forces suddenly raised, not knowing what the matter might bee, came to Weymouth, where, understanding the accident, he did in all humblenesse and humanitie invite the King and Queene to his house at Wolveton, near Dorchester, and forthwith dispatched posts to the Court. Soone after came Sir John Caroe likewise, with a great troupe of them well armed, using the like humblenesse and respects towards the King when he knew the case. King Philip doubting that they, being but subjects, durst not let him passe away againe without the King's notice and leave, yielded to their entreaties to staie till they heard from the Court.

"The King, as soone as hee heard the newes, commanded presently the Earle of Arundell to go to visite the King of Castile, and let him understand that as hee was verie sorrie for his mishap, so hee was glad that hee had escaped the danger of the seas; and likewise of the occasion himselfe had to doe him honour, and desiring him to thinke himself as in his owne land, and that the King made all hast possible to come and imbrace him. The Earle came to him in great magnificence, with a brave troupe of three hundred horse; and, for more state, came by torchlight.

"After hee had done the King's message, King Philip, seeing how the world went, the sooner to get away, went upon speed to the King at Windsor, and his Queene followed by easie journeys. The two Kings, at their meeting, used all the caresses and loving demonstrations that were possible.

"And the King of Castile said pleasantly to the King (of

England) 'That hee was now punished for that hee would not come within his walled towne of Calice when they met last.' But the King answered 'that walles and sees were nothing where hearts were open, and that hee was heere no otherwise but to bee served.'

"After a day or two's refreshing, the Kings entred into speach of renewing the Treatie, the King saying 'that though King Philip's person were the same, yet his fortunes and state were raised, in which case a renovation of treatie was used among princes.' But while these things were in handling, the King, choosing a fit time, and drawing the King of Castile into a roome where they two onely were private, and laying his hande civilly upon his arm, and changing his countenance a little from a countenance of intertainment, said to him, 'Sir, you have been saved upon my coast. I hope you will not suffer mee to wracke upon yours.' The King of Castile asked him what hee meant by that speech? 'I mean it' (saith the King) 'by that some harebraine wild fellow, my subject, the Earle of Suffolke, who is protected in your countrie, and begins to play the foole, when all others are wearie of it.' The King of Castile answered, 'I had thought (sir) your felicitie had beene above those thoughts; but if it trouble you I will banish him.' The King replied, 'Those hornets were best in their nest, and worse than when they did flie abroad, and that his desire was to have him delivered to him.' The King of Castile, herewith a little confused, and in a studie, said 'That can I not doe with my honour, and lesse with yours, for you will bee thought to have used me as a prisoner.' The King presently said, 'Then the matter is at an end, for I will take that dishonour upon mee, and so your honour is saved.' The King of Castile, who had the King in estimation, and besides remembered where hee was, and knew not what use hee might have of the King's amitie, for that himself was new in his estate of Spaine, and unsettled both with his father-in-law and with his people, composing his countenance, said, 'Sir, you give law to mee; but so will I to you. You shall have him, but (upon your honour) you shall not take his life.' The King, embracing him, said 'Agreed.'

"Saith the King of Castile, 'Neither shall it dislike you if I send to him in such a fashion as hee may partly come with his owne good will.' The King said 'it was well thoughte

of, and, if it pleased him, hee would joyne with him in sending to the Earle a message to that purpose.' They both sent severally, and meane while they continued feasting and pastimes; the King being, on his part, willing to have the Earle sure before the King of Castile went, and the King of Castile being as willing to seeme to be inforced. The King also, with many wise and excellent persuasions, did advise the King of Castile to be ruled by the council of his father-in-law, Ferdinando, a prince so prudent, so experienced, so fortunate. The King of Castile (who was in no verie good termes with his father-in-law) answered 'that if his father-in-law would suffer him to governe his kingdomes, he should governe him.'

"There were immediately messengers sent from both Kings to recall the Earle of Suffolke. Who, upon gentle wordes used to him, was soone charmed, and willing enough to returne, assured of his life, and hoping for his libertie. Hee was brought through Flanders to Calice, and thence landed at Dover, and with sufficient guard delivered and received at the Tower of London. Meanewhile King Henry (to draw out the time) continued his feastings and entertainments, and after hee had received the King of Castile into the fraternitie of the Garter, and for a reciprocate had his sonne, the Prince, admitted to the order of the Golden Fleece, he accompanied King Philip and his Queene to the citie of London, where they were entertained with the greatest magnificence and triumph that could bee upon no greater warning. And as soone as the Earle of Suffolke had been conveyed to the Tower (which was the serious fact), the jollities had an end, and the King took leave.

"Nevertheless, during their being heere, they in substance concluded that treatie which the Flemings terme '*Intercursus malus*,' and beares date at Windsore; for that there bee some things in it more to the advantage of the English than of them especially, for that the free fishing of the Dutch upon the coasts and seas of England, granted in the treatie of Undecimo, was not by this treatie confirmed. All articles that confirme former treaties being precisely and warily limited, and confined to matters of commerce onely, and not otherwise.

"It was observed that the great tempest which drove Philip into England, blew downe the golden eagle from the

spire of Pawles ; and in the fall it fell upon a syne of the Black Eagle which was in Pawles Churchyard, in the place where the Schoole house now standeth, and battered it downe, which was a strange stooping of a hawke upon a fowle. This the people interpreted to bee an ominous prognosticke upon the Imperiell house, which was (by interpretation also) fulfilled upon Philip, the Emperour's sonne, not onely in the present disaster of the tempest, but in that that followed ; for Philip arriving in Spaine, and attaining the possession of the kingdom of Castile without resistance (inasmuch as Ferdinando, who had spoke so great before, was with difficultie admitted to the speech of his Sonne-in-law), sickened soone after, and deceased. Yet after such time as there was an observation by the wisest of that Court, that if hee had lived his Father would have gained upon him in that sort as hee would have governed his Councells and Designes, if not his Affections. By this all Spaine returned into the power of Ferdinando in state as it was before, the rather in regard of the infirmities of Joan, his daughter, who loving her husband (by whom she had many children) dearly well, and no less beloved of him (howsoever, her Father, to make Philip ill beloved of the people of Spaine, gave out that Philip used her not well), was unable in strength of minde to beare the Griefe of his Decease, and fell distracted of her Wittes ; of which Maladie her Father was thought no waies to endeavour the Cure, the better to hold his Regall Power in Castile. So that as the felicitie of Charles the Eighth was said to bee a Dreame, so the adversitie of Ferdinando was said likewise to be a Dreame, it passed over so soone."

These extracts so quaintly, and, no doubt, so truthfully, given, for it is evident our author would have the best means of getting at the State papers and other documents connected with the events of Henry VII's life, from the office he held as Lord-Keeper, and his anxiety to do justice to the memory of his Queen's grandfather, will have served to tell my readers the story of Philip and his wife's landing and living in England, perhaps better than by giving them a fanciful version of the story which subsequent writers have frequently done, and which certainly there are many temptations from the picturesque character of the events surrounding the whole narrative, to induce an author to do. And, having thus far delivered this "plain, unvarnished

tale", let me "hark back" a little and refer to that interesting part of the story which connects the names of two well-known Dorset families with the occurrences described, and produced some of the consequences to which the title of this paper alludes. When we paid a visit to Wolverton during the Weymouth Congress, we stood upon the very spot, and carefully examined the interesting house, where formerly existed the original mansion wherein Sir Thomas Trenchard received and entertained his royal and certainly—disguise it how they might—most unwilling guests; and it was there that the introduction took place, to the royal couple, of that kinsman of Sir Thomas Trenchard, Mr. John Russell, which was afterwards destined not only to bring a private country gentleman's family, from comparative obscurity, to the highest power and wealth in the kingdom, but to be the means of handing down the name of the house, with honour and renown, even to the present period of our history.

Sir Thomas Trenchard, it seems, had most opportunely just finished building what was then an embattled house,—that welcome change of residence from the cramped and confined castles and fortresses of the middle ages, which was at this time gradually obtaining in England, and culminated in many of those Tudor or Elizabethan homes of which we are naturally proud, and of which this Association has so many agreeable recollections; and also, fortunately for him, had the opportunity, when finding himself beset with the difficulties of having to entertain such great and distinguished people, without knowing anything of the language they spoke—for linguists were not so rife in those days as they are now, when everyone seems to pride himself on the knowledge of some other tongue than his own, albeit, it may often be quite "unknown" to the countries from whence it is derived. Our friend Sir Thomas had the good fortune again of finding a way out of these unexpected troubles,—in having his young kinsman, John Russell,¹ near enough to send for, he

¹ "John Russell, the elder of these two sons, was born near Bridport in Dorsetshire. Having entered into the army when very young, under Henry VII, and visited most of the courts in Europe, he returned one of the most complete gentlemen and best scholars of his time. He had been no less distinguished for his bravery than his other accomplishments, and had lost one of his eyes at the siege of Montreuil in France. A singular circumstance introduced him more particularly to the notice of this monarch, and laid the establishment of those honours and fortune which have since attended his family. His Majesty had just concluded the solemnization of his second son's (Henry) marriage with

having but lately returned from his travels on the Continent, with the highest reputation for his skill in foreign languages; and, as it on this occasion proved, in the Spanish especially. Invited by Sir Thomas Trenchard to assist in the entertainment of his kingly visitor and his Queen, and to interpret for the service of the royal guests, John Russell at once made his mark, and so captivated Philip and Juana by his graceful manners and his great accomplishments, added to a handsome mien and bearing, so well suited to the notions of the proudest people, perhaps, of those days—for Spain had about reached the highest pinnacle of her greatness in the grand discovery of Columbus especially—that when Philip set out for Windsor he besought Sir Thomas to allow his relative to accompany him, and, having succeeded in obtaining his request, took great pleasure in introducing John Russell to the King, as a gentleman to whom he had been so much indebted, and highly recommended him to the royal favour.

Henry VII was a very discriminating prince, and was ever looking for, and accustomed to engage into his service, the cleverest men he could get hold of, so that he found in young Russell all he required, and soon appointed him a gentleman of his privy chamber, and uniformly distinguished him by a more than ordinary kindness. It would be as well here to point out the very words that Russell makes use of in describing his impressions of Henry, when he was first introduced to him, and the expressions are taken from a letter of his, possibly written to thank his cousin Trenchard for the lift he had been the means of giving to him, although I am not certain on that interesting head. He speaks of the King as “a slender, but comely personage,

the Infanta Catherine of Spain, when the magnificence of these nuptials was eclipsed by the accidental arrival of Philip, the Archduke of Castile, with Joan his consort. * * *

“This gentleman, in the subsequent reign, was created, for his great services to the state, a baron of the realm, under the title of Lord Russell, Baron Russell of Cheynes in the county of Buckingham. His grandfather, John, was knighted, having been Speaker of the House of Commons in the second and tenth years of Henry VI. He married Alice, daughter of — Froxmore, and had issue, one son and two daughters. Alice, the eldest, married — Trenchard, and had issue, Sir Thomas Trenchard of Wolferton or Wolveton, at whose house, subsequently, our John Russell was introduced to Philip of Castile. James, the son of the above Sir John Russell, was twice married. But he had no issue by the second marriage; but by his first, Alice, daughter of Thomas Wyse, gentleman, he had two sons and two daughters.” (From *Anecdotes of the House of Bedford*. 8vo, 1796.)

with a reverend countenance little like a churchman which, as it was not winning or pleasing, so neither was it strange nor dark, the face of a well-disposed person ; but one which would have been to the disadvantage of a painter, for it had the best expression when he spoke."¹ The Archduke, before leaving England, pressed Sir Thomas to receive rich presents for his hospitality, but the worthy Knight refusing to accept such, only would take portraits of the King and Queen, by Mabuse, and a handsome China bowl of great rarity and of Moorish workmanship ; all of which are still preserved in the Trenchard family, and copies of the portraits are figured in Hutchins' *History of the County of Dorset*. The paintings represent the royal pair in the full bloom of youthful beauty, and that of Philip fairly entitles him to be called "the Handsome."² Philip, as we know, died prematurely in the following September, three months after the enjoyment of his kingdom of Castile ; and from the shock, his wife Juana never recovered, her mind becoming a total wreck therefrom.

Of the future greatness of John Russell, and his great acquisition of property and ultimate title in Henry VIII's reign, I have no intention in this paper to discuss or further dwell upon. All I will do is to refer the foundation of the ducal house of Bedford to the circumstance of the happy introduction of this accomplished gentleman to that renowned king's father ; and call especially to the notice of our younger friends, who are rejoicing in the morning of life, as we old archæologists are entering fast into the evening of it, the necessity of applying themselves to their studies in every way, making the best of the gifts with which Providence has endowed them, and then a similar good fortune may attend upon them, and they have the honour to be the authors of their own fortunes, and, what is better still, leave a good name behind them. It may be as well to note here that this same John Russell, from this accident in his fortune, changed the ancient war-cry of the Norman "Rozels" or Roussels, "*Diex-äie*," for the present well-known motto of "*Che sara sara*"; implying a certainty of an overruling Providence in the ordinary events of life, and which he, no doubt, felt the above incident amply verified.

¹ Lord Verulam's (Bacon) *Henry the Seventh*, p. 246.

² Chiefly taken from *Historical Memoirs of the House of Russell*, by J. H. Wiffen, M.R.S.L.; vol. i. 8vo.

The more historic portion of this paper, I mean the political part of it, I have purposely avoided in these simple Notes, although at some future time, as I have already remarked, it is my intention to embody the views of our late friend, Mr. Holt, in a longer essay for our *Journal*; and thus endeavour to show, as our departed friend conceived, that there was no attempt upon Henry's part to keep Philip a prisoner whilst he extorted treaties and engagements from him; and that in the matter of the Earl of Suffolk's being given up to the King, who so far kept his royal word (Suffolk living, albeit a prisoner, throughout Henry's reign), the King of Castile did all that a high minded and generous hearted man could do, and when at length compelled by circumstances to give up the custody of this troublesome Earl, did so in the most reluctant manner, taking care in every way to bind Henry, on his honour as a gentleman, and on his royal word as a King, not to punish Suffolk with death, and to be as lenient to him as he well could.

WAREHAM AND ITS RELIGIOUS HOUSES.

BY E. LEVIEN, ESQ., M.A., F.S.A., HON. SEC.

"De mortuis nil nisi bonum"; and so, as we are about to consider a place which is sacred, as it were, to the memory of Hutchins, it would ill become me to offend the *genius loci*, or to speak slightly of his labours, which have been, and will, I trust, long continue to be, duly recognised by all those who are able rightly to appreciate them. Nevertheless, since the accounts of the ancient town, borough, and manor of Wareham, which are to be found in his work and in those of other writers upon the county of Dorsetshire, are so meagre, and the particulars concerning its religious establishments which are set forth there and in the well known works of Tanner and Dugdale, are in so many respects confused, if not altogether inaccurate (notably with regard to the ecclesiastical branch of the subject), I venture to hope that a short chronological synopsis of the varied fortunes of the place, illustrated by documents which are in many instances unpublished, and are now brought forward for the first time,

may not prove unacceptable, especially to such as may have personally visited and inspected a site where so much that is worthy of our attention once existed; and where, amid the remains of the past, we may even yet trace somewhat of its long departed strength and sanctity.

I do not purpose, however, to detain my readers by any disquisition as to the origin of the name of *Wareham*; or as to whether, during the Roman occupation of our island, it was, as some have asserted, a strongly fortified station or *castrum* known under the name of *Morinio*, *Morionium*, or *Moriconium*, as all this is capable of being discussed and elucidated in a much abler manner than I could hope to do it, by our learned associate and palæographer, Mr. W. H. Black, and others, whose special knowledge on such topics renders their opinions upon these points more authoritative than mine would be. Neither shall I enter into the question of the date of the first building of its castle or of its walls, which are assigned by Mr. Warne to the Saxon period, in his admirable essay upon the subject printed in the *Gentleman's Magazine* for 1865, where he most satisfactorily, as I think, negatives the supposition of its ever having been a Roman fortified station at all, and gives his reasons for asserting that Stukely, Baxter, and others, who have supposed that it was so, have been entirely mistaken in their ideas upon this matter. With this view also, that great Dorsetshire authority, the Rev. Wm. Barnes, coincides, and says in his paper on *Ancient Dorset*, published in the *Journal of the Royal Archaeological Institute* for 1865, that "although they (the Saxon English) must have known Wareham as early as Dorchester," and took it as their Dorset haven, they did not call it a *ceäster*, but took it only as a "Wareham," i. e., "a mound-enclosure"; and the same writer argues that as the Anglo-Saxons settled in this county so near the time of the withdrawal of the Roman legions, they would not have so designated it had they found an already existing *castrum* with marks of Roman life, handicrafts, and occupation, already existing there. But Mr. Barnes will not even allow that the walls are as early as the Anglo-Saxon period. He attributes them to the Britons, and gives a variety of reasons, both historical and etymological, for his belief. (See also *Notes on some Vestiges of a Roman Occupation in Dorset*, by the Rev. John H. Austen, M.A., F.R.G.S., in the

Journal of the Royal Archæological Institute for 1867, pp. 161-170.)

There is no need, therefore, to enter into a recapitulation of the arguments upon these points adduced by each of these learned antiquaries, as their views are set forth in the periodicals I have already mentioned, which all those who are interested in the question can readily consult for themselves. Merely premising, then, that the existence of a road made by the Romans between Wareham and Dorchester indicates the fact that the former station was known to that people as well as the latter, albeit it was never fortified by them, I shall proceed at once to the Anglo-Saxon period, when Wareham was, without doubt, a place of some importance, as we are told that Beorhtric, King of Wessex, was buried here A.D. 800, after a reign of sixteen years. During his time the Danes, in their numerous attacks upon our island, frequently landed here; and in A.D. 876 a body of them marched from Cambridgeshire and surprised the town, which they held until they were bought off by King Alfred, and swore to him, upon "the holy bracelet," that they would speedily depart from his kingdom. This promise, however, they with the usual morality—or rather, I should say, immorality—of the period utterly failed to keep, and it was not until the year 879 that they finally evacuated this part of the country. In 915, according to Richard of Cirencester, "*Elfleda Mercionum domina*" (wife of Æthelred, Earl of Mercia) "*Fadesbury et Warham villas construxit*"; and in 979, King Edward, the saint and martyr, was, as the story goes, stabbed at Corfe gate on the 15th of the Kalends April (18th March), and was buried at Wareham without any kingly honour.

In 981 St. Dunstan and the Ealdorman Alfhre conveyed the body of the King with great honour from Wareham to Shaftesbury, and in the next year "there arrived in Dorsetshire three ships of the Vikings, who ravaged Portland, and two Abbesses died in Dorsetshire, viz., Herelupe at Shaftesbury, and Wulfina," to whom I shall have occasion to refer hereafter, at Wareham. In 1015 Canute sailed up the Frome, and after having ravaged Dorsetshire, Somersetshire, and Wiltshire, and plundered Cerne Abbey, returned to Wareham, from whence he set sail for Brownsea.

From *Domesday Book* we learn that in Edward the Confessor's time there were one hundred and forty-three houses

in the King's demesne, whereof at the time of the *Survey* only seventy remained. In the division of S. Vandrille forty-five houses were standing, and seventeen were in ruins. In the portion belonging to the Barons twenty were standing and sixty destroyed ; so that in the time of the Confessor it had contained two hundred and eighty-five inhabited houses, which by the year 1086 were reduced to one hundred and thirty-five. The town, however, must have begun to recover somewhat of its ancient importance immediately after this period, as we are told that William "built" (or rather rebuilt) "the Castle of Wareham" (which had been demolished by the Danes in 876), "on a hide of land belonging to Chingestone, for which he had exchanged the Church of Gellingham with the nuns of Shaftesbury," and a mint was established, which is fully treated of by Mr. Warne in his erudite and valuable work upon *Ancient Dorset*.

In 1104 Henry I, who had overthrown his brother Robert and taken him prisoner in Normandy, sent him to England, and had him closely confined in the Castle of Wareham, and in 1113, according to the *Saxon Chronicle*, "the King (Henry I) was, at the Nativity, and at Easter, and at Pentecost, in Normandy, and afterwards, in the summer, he sent hither to this country Robert de Belesme to the Castle at Wareham, and himself soon after came hither to this land." During the ensuing reign the strength of its position made the Castle of Wareham a frequent "bone of contention," and in the struggle for the throne between Stephen and the Empress Maud it was seized for the latter by Robert, third Baron de Lincolne, in A.D. 1138, and held for her, as we are informed in Roger de Hoveden, by Robert de Nicole. In 1142 the town was burnt by Stephen, and in July, 1204, according to Matthew Paris, it was visited by King John, who put in here on his return from France ; and the same writer, in speaking of the year 1213, says :— "On the morrow (23rd May) was the feast of the Ascension, a day much dreaded and mistrusted, not by the King only, but all classes of the people, on account of the prophecy of Peter the Hermit" (of Pomfret, surnamed the Wise), "who, as I have before stated, had declared to the said King that he should be reigning on Ascension Day, and no longer. But when the monarch had outlived the appointed day in health

and safety, he commanded the aforesaid Peter, whom he had imprisoned in Corfe Castle, to be tied to a horse's tail, and, after having been dragged through the streets of Wareham, there to be hung on a gallows together with his son." In August, 1215, and in June and July, 1216, as we learn from Hardy's itinerary of King John, that monarch again visited the town, and in 1297 Edward I was busily engaged in making preparations for his continental war, by contracting alliances with the Count of Flanders and other foreign princes. Accordingly we find that on 17th May in that year he was at Wareham superintending the manning and victualling of ships to join the expedition. In Rymer's *Fœdera*, under that date, is printed a letter from him in Norman French, addressed to Adolphus, King of the Romans, which I need not inflict on my readers *in extenso*. It is sufficient to state that it is dated from Wareham, and its purport is to inform Adolphus of the contemplated attack of Philip IV (commonly known as Philippe le bel), King of France, upon the domains of (Gui de Dampierre) the Count of Flanders, and he requests his immediate assistance and co-operation, begging him to join the English forces in Flanders with as many men as he can collect, and announcing his own intention of going over himself, and heading his troops in person.

In this place it will be convenient that I should introduce one of the original documents which I mentioned at the commencement of my paper—the whole of which, however, the time and space allotted to me will preclude the possibility of my bringing forward in these pages—as an illustration of the prices paid for sea transport at the period of which it treats. It occurs in the *Liber Garde-robæ*, 25 Edward I, in the British Museum, numbered Add. MSS. 7965 f. 88, b, and is an account of wages paid to seamen, under the title, "*De vadiis nautarum navium in diversis flotis ad diversos portus congregatarum, tam pro passagio regis Edwardi, filii regis Henrici, versus Flandriam quam Ducissæ Brabantie filie regis, et Comititis Hollandie versus propria, et pro aliis diversis passagiis anno præsentis 25to. a festo S. Edmundi, Regis et Martyris*" (28th November, which was the first day of the King's regnal year). We here find that thirty shillings were paid to John le Prest, "*Magistro cogæ S. Mariæ, uno constabulario, et*

septemdecim sociis suis nautis," for five days' work from 27th to 31st August, and sixteen shillings and eightpence to Peter Caunceville, *Magistro de la Godyer*" (*Good-year*) "*et undecim sociis suis nautis*" for the same period, and under the entry *Passagium navium apud Plymut* (Plymouth) *versus Vasconiam* (Gascony) *ad diversas vices, anno Regis Edwardi 25to*, the following items are given in reference to Wareham vessels which had joined the expedition, but which, as they are in the Latin of the period, I shall refrain from torturing my readers with in the original, as I hold that it is improper to discourse in a tongue "not understood of the people."

The following, then, is the translation of the passage :—
 "To Reginald del Ore, master of the *Annote*, of Wareham, which ship was partly loaded at Weymouth by Master W. de Gloucester, then Sheriff of Somersetshire and Dorsetshire, and had her lading completed at Plymouth by Philip de Everdone with wheat from Devonshire, for freightage of two hundred quarters of corn, conveyed in quarters of full measure and without adulteration [*O! fortunatos nimium!*] on board the same ship from Weymouth to Plymouth, and from thence at Bayonne, to be received for each quarter twelve pence into their own proper hands from time to time before the 26th March in the aforesaid year=£10. And for the freightage of a hundred quarters of oats in just quarters, carried from Plymouth to the same destination, for each quarter at the same place eight pence=five marks (£3 6 : 8). To the same Reginald del Ore, master of the aforesaid ship, for his freight of twenty quarters of beans, which he shipped on board the same ship for transport to the same destination, besides the first transport by the same ship as above stated, for each quarter twelve pence=twenty shillings. And for the freightage of two casks of flour lately shipped for transport in a similar manner, for each cask 4s. 2d.=8s. 4d. Total, £14 15s.

"To John Augner, master of the barque *S. Mary*, and fifteen of the crew, for their wages from 22nd July to the last day of the same month, for ten days, forty-two shillings and six pence. To the same and a crew of fifteen, for the fourteen subsequent days, sixty-six shillings and six pence. To the same one supercargo (or pilot, *constabulario*) and a crew of seventeen, for the five days following, twenty-six shillings and three pence. Total, £8 5s.

"To John Prest, master of the *Blessed Mary*, and a crew of twenty men, for wages from the 7th August to the 22nd of the same month, for fifteen days, £4 : 2 : 6. To the same and one *constabularius*, and a crew of twenty, for their wages for the five days following, thirty shillings. Total, one hundred and twelve shillings and six pence."

I leave it to those who live in the maritime parts of our island, and so are, doubtless, more familiar than I am with the amounts now earned by the "old salts" of the mercantile marine, to compare them with the wages paid in the reign of Edward I, and proceed to the year 1347, when Wareham furnished three ships to Edward III for the siege of Calais ; and a "precept" upon the same subject issued by Richard II in 1383, and addressed to Robert Turberville, the then Sheriff of the county, is given in Hutchins.

In the *Wars of the English in France, temp. Henry VI*, printed in the series of works illustrative of English history, published under the direction of the Master of the Rolls (vol. ii, p. 307, 8vo, London, 1864), is the following letter from Robert Laidamis, parson of Saint Martin's, of Wareham, to William Miles, merchant, at Rouen, dated 19th September, 1440, and endorsed—"Received at Rouen this xvij day of Octobre, 1440, Monday"—so that it was just a month wanting two days *in transitu*.

"Worsyppfulle and reverent frend and mayster, Y recommaunde me to youe wyth all my herte, desyrynge to here and to knowe of youre wellfare by letter, how hyt stondyth wyth youe. Doynge youe to understond that ye and Y where scollfelaus sumtyme at Hylmyster, ye beyng at borde att More ys howse, the wyche he recommaunde me to youe. Also Y pray youe that ye wolde be gode mayster and frend to me, for a mylstone ; for Y have ypray John Penylle to by one for my mayster. Wherefore Y pray youe that ye wylle be gode mayster and frend thereto. Also, Y pray youe that ye wylle sende me worde yn the most secre wyse, what yt costyth ; for trwly Y wull chentylmanly aquyte youre labour by that nex messangere that comyth by twyne youe and me. Also yff ye wulle sende eny worde to youre modyr, sendyth to me to Warham, and Y wylle trewly do youre errant. No more to youe att thys tyme, but the Wholy Trynyte have youe in ys kepyng.

"Ywrytyn at Warham the Monday nex byfore Sent Mathew ys day" (21st September).

"Also Y have ysende youe to [two] letterys fro youre modyre wyth this letter.

"By youre owne frend,

SIR ROBERT LAIDAMIS,

"Parson of Martyne of Warham.

Dorso.—"Thys letter be take to M. Wyllam Mylys,
dwellynge yne Rone" [Rouen].

Upon which I would remark, that as millstones were so hard to come at in this part of the country, during the time of worthy Master Laidamis, if the "jolly miller" who once "lived on the river Dee", did not inhabit a country in which they were more plentiful, he must have been a veritable Mark Tapley to have kept up his spirits under circumstances which would have had such an injurious effect upon the chances of his getting sufficient grist to his mill.

On the 18th January, 1486, Henry VII married Elizabeth of York, and the state of the Frome must then have been such as to delight any Frank Buckland of the period, for the profits arising from the sale of the salmon caught there were settled upon the Queen as part of her dowry.

During the same reign there seems to have flourished at Wareham the prototype of those fortunate specimens of humanity who come to town with the regulation half-crown in their pockets, and die worth some fabulous sum of money; for in the Royal MS. 14 B. XXI, is a roll entitled "A byll of remembrancis made by John Clavyle," and addressed "[To M]ayster Sir John Turberfelde, Knyght, one of the Kyngys... [C]ouncell." Its date is *circa* 1498, and its subject the extortions of public officers, among whom certain Wareham worthies appear to have attained considerable notoriety. The document runs thus :

"[Please it] your Maistershipp [to] have in knowledge that Harry Uvedale of Corfe Castell, and William Rawlyns, otherwise called William Bayle, of Wareham, thorow the said William is lernyng, counsell, and sotell practyse, and Harry Uvedale is hy countenans, beryngowte, and mayntenans, extorcyously, sotelly, covetously, and wrongfully oppressyth, poverisshith, and wrongyth the inhabitantys of this cuntre, and have done many a day ; which extorcyons not reformed and punysshed, but contynued, will be the utterly undoying of this cuntre."

Then, after a complaint about some sheep and a gelding "taken extorcyously by Harry Uvedale from Mr. Nicholas Ingylsent, parson of Stepyll in Purbyke," it proceeds thus :

"Also that the foresaid Harry Uvedale, bayle of the borow of Wareham, hath there an underbayle whose name is Richard Alen, alias Bayle, that came thider within this iij or iiij yere not worth a grote ; how be it by his sotell practyse and fals ymaginacions, William Rawlyns' counsell, and Uvedale is mayntenans, is as well apoynted in his howse at this owre, and as clenly appareld, as any manne of his degre within that tounne."

It then sets forth how that Rawlyns evaded the payment

of his fine by the following artful dodge. He assured the collectors, no doubt with a very solemn face, that he had handed it over to the King's commissioners, and so refused "to pay any thyng with his pore neightbours at Wareham," and having

"One holdyng at Wareham, another at Castell Cary in Somersettshire, when any besynes hath fortun'd to the Kynges good grace to have men founden to strength hym in his seyd besynes, if he have ben at Cary in tyme of the seyd besynes, then hath he aunsered there, that he hath found forth men with my lord chamberlayn [Giles Lord Daubeney] owte of Wareham; and if it hathe ben his fortune to be at Wareham in tyme of such busynes, then he hath made aunswer that he hath found forth men at Castell Cary with my lord Brooke." Also "that Harry Uvedale toke extorcyonaly of John Okeley of Wareham, corneser, vjs. and viij*d.* for strykyng of John Bowcher of Corffe, payed in Thomas Bowcher is howse at Wareham."

In addition to these charges, Master Uvedale is accused of exporting wool contrary to law, of defrauding the King's mother of wreckage, and of withholding aid from ships in distress; of robbing persons in prison on suspicion; of laying false informations for the purpose of extortion; and of having robbed "John Sly, late of Wareham, now of Salysbery, glover, of £1:3:4," for pretending to recover a debt of £10 due from Thomas Glover of Wareham to one Oxinbrigge of Wynchelsea, for the receipt of which Sly held a power of attorney. Uvedale and Rawlins gave Glover, as a bribe, an acquittance for the £10, although he had never paid it; and the consequence was that

"when the day of Sly is payment was cum, he came to Thomas Glover and axed his dwtie. He aunswered hym that he owed hym naught. And so thorow the dowbyll delyng of Harry Uvedale and William Rawlyns the forseid John Sly is endaungered to Oxinbrygge the sum of x*li.*, of the which he never reseyved above vi*li.* And this by extorcyons, briboryes, sotell and fals ymaginacions, the forseid Harry Uvedale and William Rawlyns have encreased, the porest of substauns of them both, syns they came into the cuntre, a M*l* markes, which I am assured the worst of them both is worth, and when they came into the cuntre they were of lytell substauns. And as for their yerely rent, God knoweth is lytell in valwe, and they have ben here not past viij or ix yere. This forseyd pore man, John Sly, hath ben oppressed and wrongyd in many other causys then this by Harry Uvedale and William Bayle and their servautes, which wronges he dar right well publish and shew, if he have cumforte. And as well wull he shew for hymself against hys enemy as any man within this ij sherys of his lernyng, and the gladdyst man levyng would he be, if he myght be called to shew of such extorcyons and bryboryes as he knoweth done by them and by

ther servauntys; where for necessary wer it that he wer called and spoken withall."

In the third book of *Leland's Itinerary*, which was begun circa 1538, at p. 52, is a short description of Wareham, with which, as it is printed in *Hutchins*, I need not now trouble you; but, as the following passage is not mentioned, I would state that the same writer on p. 53, in describing "the course of Trente river," says: "I can gather no otherwise, but wheras of old tymes shippes cam sumwhat nere *Wereham* up the Haven, and there had vente of their wares, and synnes Shippes lost ther Rode ther for lak of Depth of Water, Shippes kept and resortid nerer to *Pole Toun*, and so it by a litle encreasid, and *Wereham* felle clene to ruines. Howbeit *Wereham* was ons sore rasid in the *Danes Warres*." In Coker's *Survey of Dorsetshire*, which appears to have been finished circa 1625-30, and was published in London, 1 vol., folio, in 1732, we have at p. 57 the following remarks about Wareham. After referring to the various engagements and sieges which had taken place there, the author says "during these warres *Warham* was much defaced, and after by little and little losing the Benefit of the Haven, grewe to great Decaye: neither hath it been free from suddaine and casuall Fires; Soe that onlie the Shadowe remaines nowe of its pristine glorie; for the Castell is wholly ruinated, the Haven choaked up, manie of the Churches demolished, and amongst them the Priorie of *Black Monks* (Benedictines) of antient Foundation and much used for Burialls by the Gentry of these partes; where allsoe, as some write, was interred BRITHRICUS, King of the *West Saxons*."

"The Towne still enjoyes the Antient Priviledge of sending Burgesses to the Parliament, governed by a Mayor, Weeklie Markets; there are yet standing 3 Churches and faire Houses inhabited as much by Gentlemen almost as Tradesmen," which was certainly a fortunate circumstance for the latter.

During the continuance of the civil wars the walls of Wareham were considerably strengthened, and it continually changed masters, being sometimes held by the parliamentary and sometimes by the royalist troops. In August, 1644, it was stormed and taken by the former under the command of that Protean statesman and general Sir Anthony Ashley

Cooper, afterwards Baron Ashley of Wimborne, Earl of Shaftesbury, and Lord High Chancellor¹ (to whom, by the way, we are indebted for that bulwark of our liberty the *Habeas Corpus* Act), he having been at this period a strong parliamentarian ; and in a paper of memoranda in his handwriting addressed to the Governor of Poole, and of the date probably of November, 1644, is the following "*quare*," "Whether it be not absolutely necessary to pluck down the town of Wareham, it being impossible for us to victual ; if Sir W. Waller ever draw away his foot the town is left naked and exposed to the pleasure of the enemy, who will certainly possess it unless it can be made no town. And there can be no argument against the demolishing it, being extremely mean-built, and the inhabitants almost all dreadful malignants"; besides, "the keeping it will certainly starve more honest men than the destroying it will undo knaves"—a sentiment which, although Sir Anthony was a parliament man, is not expressed in very parliamentary language, but is evidently founded upon the *fiat experimentum in corpore vili* principle, and is so far in conformity with the more modern practise advocated by the proverb of "hit him hard, he's got no friends." Wareham, however, upon this occasion escaped Sir Anthony's "polite attentions"; but subsequently, in July, 1762, it was accidentally set on fire by some red-hot ashes having been thrown into the street, and one hundred and thirty-three dwelling-houses, the rectory, the Presbyterian meeting-house, with many other public and private buildings, were either totally destroyed or seriously damaged. The loss, however, was soon repaired, for by means of donations and subscriptions a sum of money was raised not only sufficient to rebuild, but considerably to improve those portions of the town which had been damaged, an act of parliament having been obtained for that purpose ; and it arose Phoenix-like from its ashes, and, as its historians assure us, "fairer than before." I will merely add, as a fact which gives additional interest to the town, that Horace Walpole, afterwards fourth Earl of Orford, the celebrated writer, and owner of Strawberry Hill,

¹ For further particulars relative to the life of this celebrated nobleman, see *A Life of Anthony Ashley Cooper, first Earl of Shaftesbury*, by W. D. Christie, M.A., (in two vols. 8vo, London, 1871), where an account of his proceedings at Wareham and in its neighbourhood will be found in vol. i, pp. 59-71, and App. II, xxviii-xxxi.

was born here in A.D. 1717, and I shall conclude my notices of the secular history of Wareham by mentioning an original instrument relative to the manor, which has never yet been printed, and is curious, not only on account of its having escaped the notice of all historians, but also as having some remarkable seals which have likewise been hitherto overlooked. This noteworthy document, which is in the British Museum, is a cancelled and unfinished counterpart of an indenture whereby William Alnewik, Bishop of Norwich, Richard (Beauchamp) Earl of Warwick, and others, let, *inter alia*, the manors of Cranburne, Pymperns, Tarent, Gundevile, Weymouth', Wike, Portland, Warham, Stuple, and Crich' in Dorsetshire to Richard (Plantagenet) Duke of York, for a term of twenty years, at a yearly rent of two thousand marks. The date has not been entered, but is between A.D. 1426 and 1436.

Five seals of the grantors were originally attached to this instrument, of which the only two remaining are :—

I. The signet of William Alnewick, Bishop of Norwich, a finely executed octagonal seal bearing within a beaded border a representation of the Holy Trinity.

Another impression of this seal is appended to the Harleian Charter, 43, H. 9, A.D. 1429.

II. The third seal of arms used by Richard Beauchamp, the fifth Earl of Warwick of that family, after his second marriage with Isabel, daughter and heiress of Thomas le Despenser, Earl of Gloucester, in 1411-12. It is a fine large-round seal, bearing within a richly carved quatrefoil of gothic tracery a shield of arms couché :—Quarterly, *Beauchamp* and *Guy of Warwick*; an escutcheon of pretence, quarterly, *Clare* and *Despenser*. Crest, on a helmet and lambrequins, issuing from a ducal coronet, a swan's head and neck; supporters, dexter, a bear, sinister, a griffin. The legend is as follows, in gothic letters :—

...ardus * de * bello * câpo * c.... * warwici * et * albe * marlie *
dñs * des..... (*Ricardus de Bello-Campo Comes Warwici et Albe-*
marliæ, Dominus Despenser.)

This particular charter is numbered Harl. 53, H. 17, and other impressions, unfortunately imperfect, exist in the British Museum, Harleian charter 45, I. 12, A.D. 1431; and additional charter, 2016, A.D. 1435.

Having thus brought to an end my notices of this portion

of the annals of Wareham, I will now proceed to a brief consideration of its ecclesiastical establishments, concerning which I have also some original documents to refer to, particularly a very interesting one to which I shall presently allude, but which I shall not reproduce upon the present occasion, although it will very probably be printed *in extenso* hereafter.

The first point, then, to which I would direct your attention, is the statement of Hutchins that the earliest religious establishment at Wareham was a nunnery founded by St. Aldhelm in A.D. 709: an account which has generally been accepted as correct, and as such copied into all the guide-books and other works relating to the county. We shall, however, find upon examination that this assertion has no foundation in fact, or rather that it is quite at variance with what is told us by the early chroniclers. Thus William of Malmesbury, who wrote his *Gesta Pontificum* in 1125, says that the remains of a church (*ecclesiæ*) founded by Aldhelm existed in his time, and he identifies its position thus: "*Locus est in Dorsatensi pago ij milibus a mari disparatus juxta Werham.*" Near Wareham, that is; but he makes no mention of Aldhelm's ever having founded a religious house in Wareham itself; and he adds that its site was "*ubi et Corf Castellum pelago prominet,*"—a passage which clearly points to a building two miles from the sea, and close to Corfe Castle; and which, therefore, could not have been the Wareham nunnery. Moreover, Malmesbury says that this church was founded by Aldhelm just before he set out for Rome in order to obtain privileges for his monasteries; and as this event happened in 701, the church near Wareham was evidently founded then, and not in 709: in which latter year, by the way, Aldhelm died on the 31st May (after having been Bishop of Sherborne for four years), at Doulting in Somersetshire.

Again, Hutchins seems to imply that the religious house built by Aldhelm "*juxta fluvium qui vocatur From,*" was a Dorsetshire foundation at Wareham; whereas Frome, in Somersetshire, was in reality the site on which Aldhelm built his *cænobium* or monastery (of which he was himself the abbot) and a church dedicated to St. John Baptist; of which Malmesbury remarks, "*stat ibi adhuc*" (it is still standing), *i. e.*, in 1125; whereas he tells us, as I have already

said, that only *the ruins* of the church near Wareham were visible in his time. So that evidently our modern authorities are, to use a familiar expression, somewhat "in a muddle." The truth is, that although, from the mention of King Beorhtric's burial here, we may conjecture that some kind of a religious house existed previously to A.D. 800, yet we have no actual authority for the date of the foundation of the ancient nunnery whatever.

The nearest approach to it is the year 876, when, as we are told by Richard of Cirencester (following Asser), Roger of Wendover, and Matthew of Westminster, "*nefandus infidelium cuneus*" (meaning, of course, the Danes) "*noctu Grantebregge relinquens ad regionem Westsaxonum venit, et Wareham castrum intravit, et ibi monasterium sanctimonialium fœminarum inter duo flumina Frome et Trente in pago Dorsatensi situ tutissime collocatum, quod non nisi ab Occidente contiguam habet terram*"; so that not only the fact of the nunnery having been then standing, but its actual position is here given, showing that it could not be identical with that built by Aldhelm near Corfe. And since we have already learned that in the year 915 "*Elfreda*" (daughter of King Alfred, and wife of Etheldred, Duke of the Mercians) "*Fadesbery et Warham villas construxit*," we may, therefore, conclude that the nunnery, which was certainly founded before 876, and having been then destroyed by the Danes, was rebuilt by Elfreda in 915; and in 966 the name of Wulwina or Wulfina, whose death as abbess, in 982, I have already mentioned, occurs as a witness to a charter of confirmation granted by Archbishop Dunstan to Croyland in 966.

During the ravages committed by the Danes under Canute in 1015, the nuns were most probably dispersed, and the ancient nunnery either partially or totally destroyed, for we have no further mention of it or of any religious house at Wareham till the time of Henry I, when, as we are told by Tanner, one or more of the churches in this town, with some lands in the neighbourhood, being given by Robert Earl of Leicester to the abbot and convent of Lira in Normandy, they sent over and settled here a cell of their own Benedictine monks, which was dedicated to the Virgin Mary. The revenues of such "alien priories," as they were termed, were always considered as belonging to the parent establishment abroad; but upon the outbreak of a foreign war, they

were seized by the King for his own use during the continuance of hostilities, upon the cessation of which they were usually restored to the monastery. Thus in the reign of Edward III that monarch appropriated the possessions of the monastery at Wareham during his struggle with France; and in Hutchins we have printed a royal commission to Richard de Turbeville, John de Palton, and Thomas de Bridport, empowering them to inquire into the illegal alienation of lands and other possessions belonging to the Priory of Wareham, by William de Noya, the prior, in 1353, they having been granted to him by the King, during the French war, for a yearly rent of six marks (about £4); to be resumed and delivered by them to his successor, Robert Gascourt, in consideration of the payment of the same yearly rent; the document being dated at Westminster, 22 Oct. 1355, and witnessed by William de Edindon, Bishop of Winchester, who was also Lord Chancellor and Treasurer of the realm.

In 1397 Thomas Holland, third Earl of Kent and Duke of Surrey, founded the Carthusian Abbey of Montgrace in Yorkshire; and at his request the King (Richard II) granted the lands and possessions of the Priory of Wareham to that establishment; from which, however, they afterwards again reverted to the Abbey of Lire. In 2 Henry V (1414) one hundred and ten alien priories were suppressed, and their revenues given to the Crown. Among them was that of Wareham, which was made over to the Carthusian Priory of Shene in Surrey; in the account of which religious house Dugdale (vol. vi, p. 29) says:

"Its *temporalities* consisted of, *inter alia*, all lands, tenements, and possessions, which had belonged, in England and Wales, to the Abbey of Lyra, excepting only the Priory of Hinckley in the county of Leicester; the Sewer or Were of Petersham, with half an acre of land adjoining thereto; and four pipes of red wine of Gascony yearly, to be received out of the King's wines in the port of London, or the wines of his household, at the discretion of the prior and convent.

"Its *spiritualities* consisted of, *inter alia*, the alien Priory of Wareham, with the impropriations and advowsons of St. Martin, St. Mary, St. Michael, and St. Peter's, thereto belonging."

But the most important of these documents is the one to which I have referred as being hitherto unpublished, and

as having apparently escaped the notice of all the historians of this town and county. I mean a MS., or rather a portion of a MS., in the Cottonian Collection in the British Museum, numbered Otho, B. xiv, and written at the close of the fifteenth century. It is entitled "*Registrum privilegiorum et terrarum monasterii de Shene in quo [enumerantur] pertinentia ad monasterium B. Mariæ de Lyra in Normannia,*" among which (at pp. 29-42) is a "*tabula possessionum de Wareham.*"

It is not my intention to do more, upon this occasion, than merely to refer to this Register, as it will, I hope, be printed at some future period either in our *Journal* or in the *Collectanea*. I will, therefore, only say that it is a list of charters, deeds of gift, papal bulls, and a variety of other instruments conferring property upon the priory from the eleventh century down to the time "*Elizabethæ nuper Regina Angliæ*"; by which, of course, is meant Elizabeth Woodville, wife of Edward IV, who died in 1492; and as it supplies the names of several of the priors and other ecclesiastics hitherto unknown, and mentions curious facts such as that of the existence of the Cistercian religious house, to which I have already referred, it will be seen that it is not only valuable as an addition to what is known with regard to the history of Wareham, but as supplementing the brief accounts given both of it and various places connected with it, as narrated by Dugdale, Tanner, and other writers.

In the *Valor Ecclesiasticus* of 26 Henry VIII (1534-5), taken at the time of the dissolution, the value of the possessions of Shene Priory in Wareham is thus stated:—Redd' assis', 14s. 3d.; Redd' cust' ten', 12s. 4d.; firma terræ, £6; firma mol' et marisc', £1 : 6 : 8; terra x^m, £3 : 4 : 4; Wareham et alibi; Divers' pens', £8 : 4 : 8; total, £20 2s.

Closely connected with the history of the ancient nunnery and priory is the church of St. Mary, the Saint to whom also the previously mentioned foundations were dedicated. Hutchins says that "as the priory was first built about 705" (although he had already fixed 709 as its date); and "this church was, no doubt, coeval with it. It was destroyed in the Danish wars, A.D. 876, and rebuilt before or about the time of the Conquest."

Here, again, there is an evident confusion concerning the dates assigned for the original foundation both of the reli-

gious house and the church, and no positive proof of the exact ages of either of these ancient establishments is now in existence. As the church itself will be visited and discussed by those who are more competent to deal with the matter than I am, I will add no more on the subject. The remarkable inscribed stone has attracted a considerable share of attention, and observations upon it by the Rev. W. Barnes will be found in his paper in the *Journal of the Royal Archaeological Institute* for 1865, to which I have already referred. The readings which have hitherto been given are, to speak with all respect of the learned gentlemen who are their authors, ingenious but somewhat doubtful; and owing to their defaced state, they still remain a hard antiquarian nut to crack for any one who is inclined to try his powers upon them.

I have now brought these necessarily imperfect remarks to a close, and I trust that our inspection of Wareham itself will throw additional light upon many of the matters which I have mentioned, and give us increased interest in a town which is so much entitled to our respect, not upon archæological grounds alone, but on account of the varied fortunes which it has undergone, the many changes in social and political life that it has witnessed, and the part that it has borne in those throes and struggles which have led to the establishment of that civil and religious liberty which we are now as a nation enjoying.

Proceedings of the Association.

13TH MARCH.

H. SYER CUMING, ESQ., F.S.A. SCOT., V.P., IN THE CHAIR.

THE election of the following member was announced: Rev. Alfred Hayman Cumming, Vicar of Cury and Gunwalloe, near Helston, Cornwall.

Thanks were returned for the following presents:

To the Society, Canadian Institute of Science, Literature, and History, for Journal. No. LXXV (vol. xiii, No. 3). 8vo. Toronto, 1872.

„ „ *Cambrian Archæological Association, for Journal. 4th Series, No. IX. 8vo. London, 1872.*

Mr. Roberts exhibited an upright Roman earthenware vase or urn, eight inches and a half high, containing calcined bones; a circular pan, glazed, and with sunk rim for a cover (the cover wanting), seven inches diameter by three inches high, sixteenth century; core of the horn of the *bos longifrons*, fossilised; a tripod pipkin with buff glaze, sixteenth century, without cover; a broad, double-shouldered brick, *temp.* Elizabeth or James I; and a knife with metal tang, sixteenth century,—all found in Broad Street, City.

Mr. H. Syer Cuming said he had, on behalf of Mr. Hillary Davies of Shrewsbury, to lay before the meeting impressions of three intaglios exhumed at different times on the site of Uriconium. The first was discovered in 1859, and is an upright oval of bright red carnelian, bearing the effigy of what appears to be a *Sistrata*, or priestess of Isis, holding the *sistrum* in her right hand, and a *situla*, or bucket, in her left. This gem is of rather poor and late work, and has already been noticed and engraved in our *Journal* (xix, 109). It is now in the possession of Mr. Andrew Weatherby of Albrighton, Salop.

The second signet was found in 1867, within the bounds of the public *latrina* of Uriconium. It, like the preceding specimen, is of red carnelian; of an oblong, oval form; and displays two hawks standing on *cistæ*, with what seems to be a *calix* placed between them, and from

which they draw up something with their mandibles. Mr. Davies states that this curious gem was taken away from the Shrewsbury Museum by one of a party signing "J. Dalby Hobson, London," in the visitors' book.

The last of the *Uriconium intaglios* was met with in July, 1870, in a field near the one in which the "Old Wall" is situated, and is now in the Shrewsbury Museum. It is an upright oval, with a youthful bust in profile, to the right, of Commodus. Over the left shoulder rests the *caduceus* of Mercury, and beneath the neck is a star of six points. The material is onyx; the bust and star being black, the field bluish white.

Mr. Cuming remarked that the two last described gems formed important additions to the seven already given in our *Journal*. Among these is one with a fawn or rabbit (?) springing out of the shell of a nautilus; and he begged to submit an impression of an intaglio bearing the same subject, which was discovered at Carthage, and is now the property of the widow of Mr. James Richardson, the African traveller. These two intaglios may be compared with one recorded in this *Journal* (xiii, p. 320), which has on it a little dog watching the animal as it darts from a shell or cornucopia, for it seems somewhat doubtful which is really intended.

Mr. J. W. Baily exhibited an imperfect terra-cotta figure of a female (? Pomona), thirteen inches and a half in height, having lost the left arm, and holding three apples (?) in the right hand, found in the City, (Roman); and some perforated Roman clay weights or "hobbles" from St. Martin's-le-Grand and Tokenhouse Yard. Much uncertainty prevailed as to the use of the brick exhibited by Mr. Roberts. Mr. Baily thought that it might have been used for turning an arch; and Mr. Hills that it was, perhaps, part of an arch of an arcade.

Mr. Gordon M. Hills described the recent discovery and restoration of the shrine of St. Alban at St. Alban's Abbey.

Mr. Baily mentioned the recent discovery of a column about three feet six inches in height, and a small portion of a crypt, beneath Corbet Court, Gracechurch Street. (Plates 9, 10.) It is of Norman work. Near the column were found an axe and a small two-light candlestick-cover.

Mr. Roberts made further remarks upon the weights exhibited by him on the 14th of February (see *ante*, p. 76), and said he saw no reason to give up his idea of their being hobbles.

Mr. Hills suggested that they might have been used for fastening down thatch, for which purpose similar objects are now often employed in Ireland, being called "sogauns"; and Mr. Baily thought they might be weights for fishing nets.

The Chairman said that since Mr. Roberts's exhibition he had given

some consideration to the question under discussion, and had drawn up the following remarks upon the subject, which he would now lay before the meeting :

“The first time the attention of our Association was called to terra-cotta weights of similar character to those produced by Mr. Roberts and Mr. Baily, was on December 13th, 1848; and the event is thus chronicled in our *Journal* (iv, p. 404),—‘Mr. Jesse King exhibited some perforated, baked clay weights, varying from three to five inches in diameter, found with Roman remains in Longwittersham Field, near Abingdon, Berkshire.’ This ‘find’ is so far of importance as it proves that the presence of these puzzling objects is not confined to London, where they seem to have been exhumed in considerable numbers during the last twenty or thirty years. I exhibit one discovered in August 1846, in Lad Lane, Wood Street, which weighs full one pound three ounces avoirdupois; and is, like others of its class, very roughly made, of ‘brick-earth,’ not over well fired. It is about four inches and a quarter in diameter, its greatest thickness being one inch and three-quarters, and the central foramen is about eight-tenths of an inch in diameter; its general aspect being that of a large dirty bun with a hole poked through its middle. An important feature to notice in this and other examples is the little *sulcus* above and below the aperture on either face; and which, we may presume, held the cords or fibres to which the weight was suspended.

“When the Lad Lane specimen was submitted to a distinguished antiquary, he pronounced it a Roman bread-weight; but the late Mr. J. B. Price, who possessed several similar objects, declared it to be a sink for a fishing net. Since that time a variety of conjectures has been put forth as to the original intent of these terra-cotta articles. One theory is that they are washers of cart-wheels gullied by linch-pins; another, that they are the heads of war-clubs; or were whirled at the ends of thongs of military flails, in the manner of the ‘morning stars’ of mediæval days. A further notion is that they were tied to keys to prevent them being lost; and the latest opinion propounded is that by Mr. Roberts, who believes them to have been made for hobbles for sheep, etc.

“These rude earthen weights vary from three inches to nearly six inches in diameter, and in proportional thickness; but they do not seem to have been wrought in accordance with any recognised standard, and two examples rarely, if ever, balance against each other. Their material appears too soft and fragile to countenance either the wheel or war theory; and the things are, surely, needlessly bulky and clumsy for the preservation of keys. In modern times, bars and logs of wood generally constitute the clogs or hobbles for cattle; and it is a fair inference that in this, as in many other cases, we preserve an ancient

practice. But were it otherwise, I cannot fancy that a perforated lump of burnt clay was ever employed as a *pedica*.

"Of all the theories yet enunciated, that which makes these weights the sinks of the *sagena*, or drag-net, used in fishing, like our 'seine,' may be looked upon as the most rational; but it has been urged again and again, in opposition to it, that these objects are met with far more frequently in dry land than in river-beds. And this incontestable fact may, perhaps, strengthen in some degree an idea which has sometimes flashed across my mind, namely, that they were employed as weights for the *tela*, or loom, being secured to the ends of the *stamina*, or warp-threads, to steady and tighten them during the process of weaving, exactly in the mode stones are still used in the looms of Iceland and the Faroe Islands. I advance this idea in no dogmatic spirit; but only as a highly probable conjecture, in lack of any decisive evidence as to the purpose of these ancient earthen weights."

After some further observations by Messrs. Roberts, Hills, and Baily, the Chairman, in illustration of a drawing forwarded to him from Warington, and which he now laid before the meeting, read the following paper, "On the Ale-Yard, or Long Glass."

"When England, our England, has ceased to be, what will some future archæologist think if he chance to find on record that once upon a time bread, butter, and beer could be purchased by feet and yards? It may appear strange to him, he may doubt the correctness of his reading, he may question the truth of the statement, but the fact is patent to many in this generation. Every Cambridge man knows full-well how butter is there wont to be had by the yard. It is not long since some London bakers sold *twists* of one, two, and three feet in length; and in divers parts of the country a 'yard of ale' has quenched the thirst of many a toper, and spoiled the garments of many a would-be one. It is upon the vessel called the ale-yard or long-glass that a few remarks will now be ventured. And here at the outset it must be observed that two very distinct objects go under the same designation—the one a legitimate measure of capacity, the other a tricky sort of an affair, an impudent pretender 'that keeps the word of promise to our ear, and breaks it to our hope.' The ale-yard, as a measure of liquid, certainly preceded its fraudulent namesake, but both articles are believed to be of foreign invention, either Dutch or German, and adapted to English tastes in the seventeenth century.¹

"The ale-yard held, I believe, a quart, and if this supposition be correct the half-yards and quarter-yards must have contained respectively

¹ Our late lamented associate, H. F. Holt, Esq., possessed a fine oil painting by Jan Steen, representing a group of nine persons, one of whom is trying his skill with the long glass, which is provided with a foot. This picture has been fancifully denominated "Twelfth Night" (*Le Roi boit*).

pints and half-pints. These measures are in form attenuated reversed cones, sometimes standing on round flat feet like ordinary wine-glasses, at other times footless like the ancient *futile* used in the service of Vesta, so that they must be drained of their contents before they be stood down upon their mouths, the bases being far too pointed to form supports to such lofty vessels. A few years back a good example of the footed ale-yard was to be seen in the window of a glass-cutter, named Walter, living at No. 16, Amelia Street, Walworth; and one specimen of the footless cone that I have inspected was made of greenish-coloured glass resembling in hue and character of material the square bottles in which capers are sold. I well remember the late Mr. Thomas Ingall, the eminent entomologist, who died in 1862, telling me that during one of his insect hunts in Surrey he had met with the ale-yard and its half and quarter, still in use in an ale-house. And I have just learnt that at *The Alma*, Galley Hill, near Swanscombe, Kent, there is written up—'London Porter and Ales sold by the yard.'

"Let us now pass from the ale-yard as a measure of capacity to the tricky vessel which goes under the same denomination, and the pointed end of which opens into a globe, full three inches in diameter. And what, some may ask, is the trick played by the ale-yard we are now speaking of? It is this. Some one, who knows the secret, wagers another, who is ignorant of it, that he cannot empty the long glass when filled with ale without taking away his lips, and certainly no novice could accomplish the feat, for, though it be easy enough to drain the conic tube, yet, when the air gets access to the globe, its contents gush out with a fierce, cold splash on to the face, which so startles the drinker that he suddenly draws back his mouth, and thus loses his wager, discovering to his cost how true is the old saying that 'there is many a slip 'twixt the cup and the lip.' One of these trick ale-yards formed an attraction at the bar of the Montpelier Tea Gardens, Walworth, opened by a man named Bendall early in the reign of George III, and I have been informed that in many country ale-houses at the present day such vessels may be seen, as well as the genuine ale-measure of the yard and its divisions.

"Some fifteen years since Dr. Kendrick obtained from the *Rope and Anchor*, a roadside tavern at Martinscroft, near Warrington, an ale-yard of the tricky sort, which had there been preserved time-out-of-mind as a curiosity, and of which he has kindly favoured me with a full-sized outline, which well displays the two leading features of the vessel—the trumpet-mouthed conical tube and the globose extremity. This quaint and cruel goblet is of greenish-coloured glass, holds exactly twenty-one fluid ounces and a quarter, or rather over a pint and three-quarters of beer, and weighs about one pound and a quarter.

"His Grace the Duke of Buccleuch possesses a very fine example of

the ale-yard, but there are few collections which can boast of such an object, the very name of which is a novelty to many persons.

"There are certain odd customs in which the ale-yard figures conspicuously, that are worthy of mention. One practised at Eton School is described in *Notes and Queries* (third series, iii, 98); and Dr. Kendrick has brought to my knowledge another formerly in vogue at Hale, in the township of Bowden, Cheshire. In this rural village was a mock corporation, where the *Hale-yard* constituted the mace, and was placed in the hand of each new member of the fraternity after he had taken the prescribed oath, or *noming* as it was termed, commencing with the words—"Nomine, Father, Son, and Holy Ghost," followed by a long rigmarole, ending with "So help yourself."

"The ale-yard and its parts form a singular group of vessels which are far more frequently spoken of than written about, and for the history of which I have searched in vain in printed books. I therefore offer these rough notes with the hope that they may in a slight degree help to fill a void and start an inquiry which will elicit more important information than has yet been gathered."

27TH MARCH.

REV. W. SPARROW SIMPSON, M.A., F.S.A., V.P., IN THE CHAIR.

Thanks were returned for the following present:—

To the Society.—Commission Impériale Archéologique de St. Pétersbourg for Comte Rendu for 1869, with atlas. Folio and atlas folio, St. Petersburg, 1870.

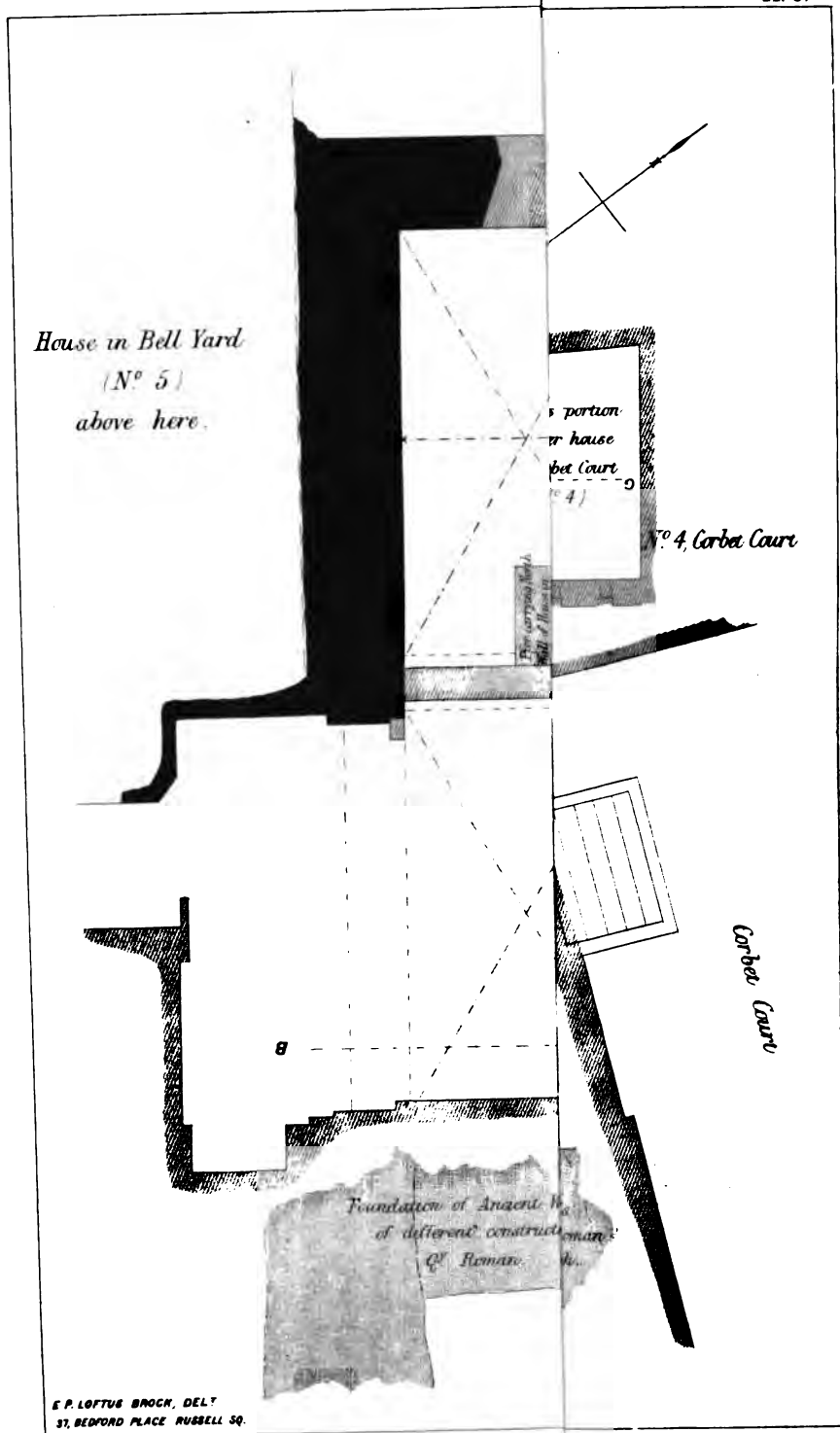
The Chairman exhibited a most ingeniously forged imitation of a stone celt.

Mr. J. W. Baily exhibited a Portuguese terra-cotta *askos*, a Norman axe-head, a fragment of a dagger, sixteenth century; a brass ring tobacco-stopper with seal, *temp.* Charles I; a fragment of Samian ware; two small pipe-clay hollow shafts, about four inches in height, each surmounted by a cock, seventeenth century, all found in Corbet Court, Gracechurch Street.

Mr. Cuming remarked that the pipe-clay shafts exhibited by Mr. Baily, from the cock by which they were surmounted, might bear some reference to the worship of St. Peter the Saint, with whom the name of that bird was so closely connected.

Mr. H. Syer Cuming, V.P., read a paper "On Church Chests," which will be printed hereafter.

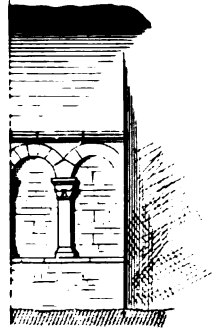
Mr. Edward Levien, in the absence of the author, read the following notes on the Norman crypt lately discovered near Gracechurch Street, by E. P. Loftus Brock, Esq.:—



Modern Work



*Section thro Entrance Passage
on line E. F.*



Passage

of Arcade X X.

"It is strange that there should have existed in the heart of the city of London an ancient crypt in daily use as a wine-cellar without attention having been called to its existence until the time of its demolition. This is the more remarkable, since by the style of its construction the building that has passed away appears to have been one of the most ancient of the city crypts, and all its features are of Norman date. A few months ago certain tenements, consisting, I believe, of two houses in Corbet Court, were pulled down in order that a large block of buildings might be erected on their site. The area thus cleared is of tolerable extent, reaching from the south side of Corbet Court to Bell Alley. Both these passages are on the west side of Gracechurch Street, and open into it. The buildings in Corbet Court, and those, in fact, of the locality generally, consist of lofty houses of dingy brickwork, erected apparently very shortly after the fire of London. The houses at the end of Corbet Court, Nos. 4 and 5, one of which is built over a portion of the remains to be described, has a quaint carving of the Virgin Mary, the badge of the Mercers' Company, to whom the property belongs, and the date of their erection, 1666. The houses so lately occupying the site of the ancient building, appear to have been of similar date, and to have been very much in the condition in which they were erected.

"The works of rebuilding have revealed the extent and construction of the vaults of the buildings removed which had been left for a time. These were of very ancient date, and are set forth on the accompanying plan and details (Plates 9 and 10). It will be noticed that the ancient walls enclose a space almost an exact square of forty feet, divided into three irregular aisles of two bays each by two piers, and flattened semi-circular arches spanning the widest opening, and with perfectly semi-circular arches the reverse way. One of the latter, however, is horse-shoe in its form, the spaces of each bay being vaulted with plain quadripartite vaulting without ribs. Although there are no diagonal ribs, it will be noticed that the transverse and longitudinal arches forming the division of the bays are in every case formed of broad flat ribs of worked stone rectangular in section. The responds appear to have been formed by corbels of two chamfered projections one resting upon and projecting over the other. One of these remains, and is shewn on the section A B (Plate 10). The two piers on which all the vaulting rested were not ancient. They were formed of neatly squared stone with bevilled edges to each course. The arches must have been carefully underpinned when these were inserted.

"I had an opportunity of inspecting one of the modern piers before its removal, and it appeared to be of the same date as the buildings removed, and must, therefore, have been inserted at the rebuilding of the superstructure after the fire of London. Several of the cross walls

erected under the ancient arch-ribs appear to have been inserted for the purposes of strengthening them at the same period, many of the arches having been much distorted. A mass of well-executed brickwork in the north-west bay was erected at the same time to carry the angle of the end wall of one of the houses in the rear, having a frontage in Bell Yard. The house is built partly upon the ancient vaults, and this small portion will still remain, but will be hidden by the new buildings occupying the site. The whole of the remainder has been removed. There are no data for determining the form of the ancient pier, but from the great projection of the arch-ribs it may be conjectured that they were in the form of a Greek cross.

"The principal entrance has been at the north-west extremity, partly under what are now Nos. 4 and 5 Corbet Court, and about fifteen feet below the present ground level. This has been apparently a projecting porch of some beauty, having an arcade internally on each side of circular columns with cushion capitals of usual Norman form supporting semi-circular arches, while the passage is covered with a barrel semi-circular vault springing from a moulded string course.

"The external and internal doors of entrance unfortunately have disappeared. One only of the columns of the arcade remained detached at the period of my visit, but two others on the opposite side were *in situ*, but were built up with modern brickwork. The arches also were clearly visible. Traces of window openings remained where shewn, and these must have been sufficient to afford admission to as much light as was usual in buildings of this date. The heads and the external traces were all demolished before my visits.

"A circular staircase existed on the right hand side of the entrance. The newel and several of the steps were visible on the removal of a mass of old brickwork which had previously concealed their position. The remains afforded a good specimen of the vaulted ground floor of what must have been a large Norman house, not much beneath what I believe was then the ground level. Traces of walls extend in several directions and reveal the fact that the buildings must have been of larger extent.

"The ground had been raised very considerably, internally as well as externally, and before the demolition it was just below the springing of the arches. On removal of the buildings there was nothing to indicate the ancient floor level; but what is set forth on the plans may be considered as fairly accurate. This is about eighteen feet below the modern level of Corbet Court. The walls were solidly constructed of Kentish rag with a very large admixture of Roman bricks from some more ancient building.

"The barrel vault over the entrance passage was almost entirely formed of them, and they were used abundantly elsewhere, and as

'backing' to the wrot stone. They were chipped and broken, and varied very much in size and thickness, none being more than two inches. The freestone used for the arcade and elsewhere was Caen. On the south and east sides the excavations for the new buildings revealed the existence of massive walling about nine feet thick, of very different construction, formed of chalk rubble bedded in gravelly mortar, of no great strength, and with a few Roman bricks. Their lines were very irregular, apparently from the removal of their facings. These walls appeared to extend beneath some of the Norman work, and to belong to an erection of earlier date. At the east angle the wall was fully ten feet high.

"There was nothing to give certain assurance that these were of Roman construction, but it is most probable they were so. Several small pieces of Samian ware were met with *in situ*. That which I now exhibit is a fragment of an amphora with double handles well preserved. It is of undoubted Roman date, and is reported to me to have been discovered among these remains. Many charred fragments of wood were found in removing the rubbish from the site, the traces probably of the fire of 1666.

"A deep well was met with beside the entrance passage, and of older date than the Norman walls, which were partly built over it.

"I have addressed myself entirely to an architectural description of these remains as they were opened. I have not been able to search deeply into London records for notice of any building of which they may have formed a portion. The few authorities to which I have been able to refer give no information. The accompanying plans are partly prepared from some data of the buildings taken before demolition, for the inspection of which I am indebted to Mr. Crockett, the architect of the new buildings, and partly from sketches taken during the progress of demolition."

Thomas Morgan, Esq., read a paper "on the Worship of Diana in Britain," which is printed at pp. 142-144.

Mr. Cuming said that some valuable observations upon the subject so admirably treated by Mr. Morgan would be found in a paper contributed by Mr. A. H. Burkitt to the Association in 1852 (see *Journal*, vol. viii, pp. 56, 58), to which he had himself appended some remarks, and the Chairman added that the altar now in the Goldsmiths' Hall, with some lamps and other objects evidently bearing reference to the goddess which had been discovered in the city (and which are figured in the volume of the *Journal* indicated by Mr. Cuming), afforded strong presumptive evidence that Camden's and Stow's belief that the worship of Diana might have been carried on at or near the site where St. Paul's Cathedral now stands, was probably correct.

Mr. H. Syer Cuming, V.P., exhibited a volume of Play Bills of the

Weymouth Theatre, for the season of 1804, printed on white satin for the use of their Majesties King George III and Queen Charlotte. The exhibition was accompanied by the following observations :—

“ Weymouth was not without royal visitors in older times, for here on Easter-day (April 13), 1471, landed Margaret of Anjou and her son Edward Prince of Wales, with some French forces which in the May following she led to the fatal fight at Tewkesbury. And hither in January, 1506, Philip King of Castile and his spouse Joan were driven by storm. Little good did the place gain from the presence of either English or Spanish sovereign, but far otherwise was it when, in the year 1780, William Henry, Duke of Gloucester (brother of King George III), came here in quest of health. That memorable visit imparted a new life to the old town, starting it on a career of prosperity which has increased as time has progressed, and made Weymouth a resort and centre of rank and fashion. In a few years after the Duke made acquaintance with the locality, ‘ Gloucester Lodge ’ was purchased by King George III, and in 1789 he and Queen Charlotte took up their abode, and continued to reside in the mansion at intervals until 1805, in which year, if I mistake not, they made their last journey into Dorsetshire. During these several sojourns the court greatly patronised the little theatre, which was then, and for some time after, under the direction of Mr. Hughes.

“ On Thursday, June 25th, 1789, the King and Queen, with the Princesses Royal, Augusta and Elizabeth, quitted Windsor, and, after paying certain visits on the road, reached Weymouth on Tuesday, the 30th of the same month; and on Wednesday, July 15th, honoured the theatre with their presence. This ‘ first appearance ’ is thus alluded to in the *Gentleman’s Magazine* (October, 1789, p. 952) :—‘ Mr. Hughes, the manager, intended erecting a superb box for the royal family, but their Majesties, with great condescension, forbade it. Three rows were, therefore, raised in front for their accommodation, and over the centre was placed a beautiful canopy of crimson satin, richly fringed with gold, which had a very good effect. Twenty-two places were taken for the royal family; and their Majesties seemed pleased with the exertions of the performers.’ The latter statement seems to receive support from the fact that the royal party visited the theatre six additional times during their stay at Weymouth, *viz.* :—On Wednesday, July 22; Saturday, July 25 (when Quick, for his benefit, played *Touchstone* in *As You Like It*); Thursday, July 30; Monday, August 3; Saturday, August 8; Saturday, September 5; and Wednesday, 9th, when was performed O’Keefe’s *Highland Reel*, and Foote’s farce of *The Liar*. On Monday, September 14th, the court left Weymouth to return to London. So much for the royal family’s first season in Dorsetshire.

"It is needless to detail the years and days when their Majesties honoured Weymouth and its playhouse with their august presence, and we will at once pass on to A.D. 1804, at which time the bills now before you were printed for the Sovereign's behoof. These bills are thirty-three in number, and pressed off on tolerably substantial pieces of white satin, measuring fourteen inches in height by upwards of nine inches in width. Each displays the royal arms on the upper part, with the attractive declaration—'By command of their Majesties;' and twenty-three of these said bills conclude with the words—'Virtue, Printer and Bookbinder,' but his place of business is not given. The court reached Weymouth on August 25th, and the first bill in the series is for Monday, August 27, when was produced 'the last new popular play of *The Soldier's Daughter*;' the 'favourite Scotch ballet, called *Donald and Peggy*;' and 'a farce, called *Miss in Her Teens*,' which was one of Garrick's most successful efforts. The succeeding bills are dated Wednesday, August 29; Thursday, August 30 (on which night the entertainments closed with 'a farce called *Catherine and Petruccio*'); Saturday, September 1; Monday, Sept. 3; Wednesday, Sept. 5; Thursday, Sept. 6; Saturday, Sept. 8; Monday, Sept. 10; Wednesday, Sept. 12; Thursday, Sept. 13; Saturday, Sept. 15; Monday, Sept. 17; Wednesday, Sept. 19; Friday, Sept. 21; Wednesday, Sept. 26; Thursday, Sept. 27; Saturday, Sept. 29; Monday, October 1; Tuesday, Oct. 2; Wednesday, Oct. 3; Thursday, Oct. 4; Saturday, Oct. 6; Monday, Oct. 8; Saturday, Oct. 13; Monday, Oct. 15; Wednesday, Oct. 17; Friday, Oct. 19; Saturday, Oct. 20; Monday, Oct. 22; Wednesday, Oct. 24; Thursday, Oct. 25; and Saturday, Oct. 27.

"The court took its departure from Weymouth on October 29th, so that out of the sixty-five evenings passed in the locality more than half were spent under the roof of Mr. Hughes' delightful place of entertainment; the doors of which opened at six, and the performance began 'precisely at seven o'clock.' The charge for admission was as follows:—Boxes, 4s.; Pit, 2s.; Gallery, 1s.; and on special occasions we find this announcement made on the bills—'Nothing less than Full Price will be taken.'

"Three London stars appeared at Weymouth during the season of 1804, viz., Miss De Camp, and Messrs. Incedon and Elliston. The regular staff at this period seems to have consisted of Messrs. Dawson, Farren, Grant, Gregory, Hague, Kitchener, Hughes, Miller, Neylor, Palmer, Sandford, Watson, Western, and Worsdale. The ladies of the troupe included Mrs., Miss, and Miss E. Dawson, Mrs. Farren, Mrs. and Miss Grant, Miss Hague, Mrs. Margerum, Mrs. Neylor, and Mrs. and Miss Worsdale. Each several member of the company was kept pretty constantly at work, but poor Miller was the 'drudge of the house,' being not only made to play male and female parts in comedies.

and farces, but even clown in the pantomime of *Harlequin Mummy*, and to go through comic dances between the different pieces. But to return to the bills from which these particulars are gleaned. They are in excellent condition, having evidently been preserved with reverential care, and are bound in thin boards covered with marble-paper, the work seemingly of a private hand. On the *dos* of the first fly-leaf is inscribed—'Play-bills used by their most Gracious Majesties King George 3d and his Consort Queen Charlotte, during their Sojourn at Weymouth.' This interesting record is reported to have been written by a member of the royal family, but I have no means of either verifying or disproving the statement.

"Neither the bills nor the brief notes which accompany their exhibition have the smallest claim to attention on archæological grounds, but they may not be counted as altogether inexcusable intrusions, as they point to an episode in the history of Weymouth, a locality whose name is now firmly linked and blended with the story of our Association."

10TH APRIL.

H. SYER CUMING, Esq., F.S.A. SCOT., V.P., IN THE CHAIR.

Thanks were returned for the following presents:—

To the Society, American Academy of Arts and Sciences, for Memoirs of the Academy, vol. x, part i, new series, 4to, Cambridge and Boston, 1868.

" " Historical and Archæological Association of Ireland, for Journal, vol. i, No. 8, fourth series, 8vo, Dublin, 1871.

To Thomas Close, Esq., F.S.A., for History of the Old Trent Bridge, with a descriptive account of the New Bridge at Nottingham, illustrated by photographs by M. O. Tarbotton, F.G.S., Engineer. 4to, Nottingham, 1871.

Mr. George R. Wright, F.S.A., exhibited an elegant Etruscan amphora, of which the base had unfortunately been broken. It is finely painted with the ivy-leaf, and two figures representing, perhaps, Agamemnon and Cassandra, its period being probably about B.C. 400.

The Rev. S. M. Mayhew exhibited the following objects:—1. A bronze mirror case, and mirror contained within. Diameter, six inches; depth, three-quarters of an inch. The silvering is largely retained, and case and mirror are both engraved. Found by General Cesnola in a Greek tomb, Cyprus. 2. A bronze torque, with rounded terminals—London, 1872. 3. A late Roman key—London. 4. The skull of a snipe; and 5. An archer's ring of iron, with an indented boss, for laying the arrow. These are historical, both being from Moorfields,

once a marsh, and afterward the practice-ground of the London archers. 6. A large Saxon knife bearing evident traces of fire; length, thirteen inches—Holborn Valley. 7. A cook's spoon of bronze, with rowel, for pastry, in the handle—Dockhead. 8. Two shear scissors—one pattern is supposed to be unique in London collections, the upper part being fashioned as a quatrefoil—London. 9. A very fine and perfect badge of Portcullis, patinated, bronze—London. 10. Three Yorkist badges, of pewter, perforated, two being perfect. Diameter, two inches. The perforations may be intended to represent the Yorkist rosebud, but more remarkably illustrate the opening lines of *King Richard III*—

“Now is the winter of our discontent
Made glorious summer by this sun of York;”

a comparison borne out by the bearings in Yorkist arms in the windows of Mulestead Church, Kent. 11. A paten, engraved, of pewter—found near St. Sepulchre's Church, Holborn. 12. Ivory carvings, chiefly fan-handles, *temp.* Elizabeth. 13. Stem of a pastoral staff, in open spiral, probably French work. 14. A ringed *mortarium*, and small round dish of white ware, of an almost new type; both found together—London. 15. A Roman *furca*; prongs of iron, handle of ivory, carved. This specimen is believed unique in London collections. 16. A very beautiful and perfect funereal urn, of Caistor ware, found in a leaden cyst. The urn is, diameter, four inches and a half; height, six inches; black, with white ornaments; lines and annulets grouped in sevens. 17. A terra cotta vessel, in shape of a bottle, long-necked and flat-bottomed—the half of this has been cut away, and a distinct slit divides the remainder into two portions. Two rudiments of handles are perforated, and communicate with the interior. The vessel is quite perfect, and of Roman construction. As nothing similar had before been exhibited, or indeed seen, curiosity and discussion were excited; and, after several conjectures, Mr. Grover stated, what is probably very near the mark, that, in his opinion, it was an ancient conjuring bottle.

Mr. Mayhew also read the following notes in reference to the West Farleigh Crucifix exhibited by him on the 28th of February (see pp. 77-79 *ante*).

“The Rev. S. M. Mayhew, being anxious to remove doubts, and in every respect establish the authenticity of the West Farleigh Crucifix, is able to state authoritatively,—1. That the pendants are of the same material and ornamentation as the covering plates of the cross. 2. The bronze plates are *in situ* throughout, original, and quite uncomplemented by any modern ‘bits.’ 3. The ‘repair’ was executed by an intelligent operator, under the personal superintendence of the late Dean himself, and in strict fidelity to the original form; such ‘repair’ being limited to the substitution of sound for decayed

oak-wood. 4. The cross, but for exhibition, has never been out of the custody of the family."

Mr. H. Syer Cuming exhibited the figure of a cock standing on the top of a socketed column or shaft, discovered in Clerkenwell, February, 1865; and the column of another example, minus the bird, exhumed on the site of the New Post Office, St. Martin's le Grand, December, 1869. Both specimens are of fine well-baked pipe-clay, carefully modelled, and the more perfect one retaining traces of pigment. Mr. Cuming remarked that these objects bore a close resemblance to those produced by Mr. Baily (see *ante*, p. 176), all being obviously wrought in the seventeenth century, for the same purpose, whatever that may have been. The suggestion which Mr. Baily then made, that they were used in the juvenile Shrovetide sport of *cock shy*ing is worthy of respect, and in no degree clashes with the idea that they were also made to whistle; nor, further, with the Rev. W. Sparrow Simpson's notion, that the bird is the emblem of St. Peter; for an epigram, "*On a Cock at Rochester*," by Sir Charles Sedley, given in the *Gentleman's Journal*, or *Monthly Miscellany*, for January, 1692-3, says—

"May'st thou be punish'd for St. Peter's crime,
And on Shrove Tuesday perish in thy prime."

Mr. Cuming added that those who were curious about *cock-squailing* and *leaden biddys* would find a brief mention of such things in the *Journal*, xx, 342.

Mr. Mayhew said that the cock was authoritatively declared by Gregory the Great in the sixth century to be an emblem of Christianity, and that it often appeared on the vanes of Saxon churches.

Mr. E. Roberts exhibited fragments of drinking glasses and some other ornamental glass, sixteenth century; a fish-hook, a bone needle, and a pewter salt-cellar, seventeenth century, from Broad Street; and an ivory razor-handle, sixteenth century. Also a terra-cotta statuette, stated to be Roman, but about which Mr. Roberts said he himself entertained very great doubts. Mr. Cuming, Mr. Mayhew, and Mr. Cecil Brent all concurred in regarding it as a decided modern forgery.

Mr. Thomas Morgan read a continuation of his paper, "*On the Worship of Diana in Britain*" (see pp. 142-144 *ante*), which will be printed hereafter. It was illustrated by drawings of coins.

Mr. H. Syer Cuming exhibited a sketch by Mr. Watling of the old pennon-shaped vane which formerly surmounted the market cross at Southwold, Suffolk, and is now in the possession of an auctioneer named Moggs. It is an oblong plate of brass, perforated with the date 1661, and the letters TP.IW., the initials of Thomas Postle and Isaac Witchell, two well-known bailiffs of the town. To the upper and lower edge of the plate is affixed a cross, the front edge has had two or three

streamers projecting from it, and at back are rivetted two hinges which clasped the vertical spindle on which the vane turned with the veering of the wind. Mr. Cuming said he believed this was the first time the attention of the Association had been directed to a weather-vane, and he would, therefore, take the opportunity of offering a few general remarks

“ON ANEMOSCOPES.”

“Anemoscopes, or wind-showers of some kind, were certainly known to the Greeks and Romans at an early period, although the special name bestowed on them does not seem to have been preserved. Vitruvius (i, 6) gives a highly interesting account of what is popularly called the Temple, or Tower of the Winds, at Athens, erected *circa* B.C. 100. His words are—‘Those who have paid most attention to the winds make them eight in number, and particularly Andronicus Cyrrhestes, who built at Athens an octagonal marble tower, and cut on each face the figure of the several winds, each being turned to the quarter from which that wind blows; on the tower he erected a marble column (*meta*), on which he placed a triton of bronze, holding out a rod in his right hand. And he so contrived it, that the figure moved round with the wind, and constantly stood opposite to it; the rod, which was above the figure, showed in what direction the wind blew.’ The remains of this temple, or *horologium* as Varro calls it, are still standing a short distance from the north wall of the Acropolis.

“Varro (*De Re Rustica*, iii, 5, 17) describes a circular building on his farm, on the interior of which were representations of the eight winds, with an index attached to the ceiling which pointed to the effigy of the wind which was blowing at the time. This ancient machine was clearly constructed on the same principle as that adopted in the anemoscopes employed at Lloyd’s, and many meteorological establishments both in this country and on the Continent.

“Paul Marie Paciaudi has published in his *Monumenta Peloponnesiaca* what appears to be a portion of an anemoscope, exhumed near the *Via Appia* at Rome. It is a disc of stone with the surface divided by some diameters of a circle terminating on every side in the middle of spaces marked on the edge, and inscribed with the names of the twelve winds.

“Constantinople was in past ages provided with an anemoscope of curious construction and ornate design. According to Cedrenus, it was erected in the fourth century by Theodosius the Great, but others state it to be the work of Heliodorus in the reign of Leo Isauricus (717-741). It seems to have been a lofty structure of copper, decorated with figures, and surmounted by the effigy of a female which turned with the wind, and is called *Anemoderion* by Cedrenus, and *Anemo-*

doulon by Nicetas. This "Lady of the Winds" is the equivalent of the triton on the top of the *Horologium* of Andronicus Cyrrhestes at Athens.¹

"Wherever the vane may have been invented, a knowledge of it seems to have spread far and wide as time advanced. There is evidence of its employment by the Anglo-Saxons, for one is shown in the Benedictional of St. Ethelwold, a MS. of the latter part of the tenth century.²

"In the *Life of Emma*, the Queen of Canute the Great, is a description of the Norman fleet sent to England in 1013, in which it is stated that on the tops of the masts were birds which turned with the wind. Several of the vessels delineated in the Bayeux Tapestry have pennon-shaped vanes at the top of the masts, a form even now frequently seen upon our ships.

"In all probability churches were among the very first buildings in mediæval times which were provided with vanes, the towers and steeples presenting peculiarly favourable means whereby to render them conspicuous from a distance. Frequently the pinnacle at each angle of a square tower was furnished with a vane, as is still the case at St. Saviour's Church, Southwark. During the prevalence of the perpendicular and Tudor styles of architecture, it was much the fashion to surmount the pinnacles about crosses and buildings with figures of divers creatures supporting flag-shaped vanes. A curious mention of this fashion may be seen in the contract for the erection of Coventry Cross, wherein it is stipulated that there shall be—'On every principall pinnacle in the lowest story of the same new Crosse, the Ymage of a Beast or a Foule, holding up a Fane, and on everie principall pinnacle in the second story the Image of a naked Boy with a Targett, and holding a Fane.'³

"For many ages a cock seems to have been the most common form adopted for ecclesiastical vanes, so common, indeed, that it has given title to wind-indicators, whatever be their shape. Opinions differ as to why Chanticleer was selected, but there cannot be a doubt that it is the emblem of St. Peter, and placed aloft as a warning to both lay and cleric to be watchful and heedful, that they fall not in the moment of trial.⁴

"The vanes on churches occasionally represented the emblems of

¹ Some curious speculations regarding the form of this anemoscope may be seen in Beckmann's *History of Inventions*, ed. 1846, ii, p. 285.

² See *Archæologia*, xxiv, Pl. 32.

³ See Hearne's *Lib. Niger*, ii, p. 602.

⁴ In the Museum of the Society of Antiquaries of Scotland are the iron spindle, cardinal points, and copper weathercock of St. Ninian's Church, North Leith, built in 1594. The old weathercock on the tower of the church of Walton on the Hill, Surrey, is engraved in Hone's *Year-Book*, p. 551.

the Saints to whom the buildings were dedicated. The *arrow* of St. Edmund was to be seen on the top of the tower of his church formerly on the bridge at Exeter, Devon. In London we still find one of the *golden keys* of heaven doing duty as a vane on the steeple of St. Peter's, Cornhill; the *anchor* serves the same purpose at St. Clement Danes, in the Strand; and the *gridiron* at St. Laurence Jewry. At Norwich is a church dedicated to the latter Saint, the vane of which represents the gridiron with the martyr extended on it.

"Sometimes the church vane exhibits the initial of the Saint to whom the edifice is dedicated, an example of which may be seen at St. Ann's, near the new Post Office, where there is a large gilt a surmounting the traverse.

"The ship-formed vanes on the spires of St. Michael's, Queenhithe, and St. Mildred's in the Poultry; the renowned flying dragon at Bow Church, Cheapside; and the crossed swords perforated in the Pennon at St. Antholin's, Budge Row, have all probably a religious signification. But other devices than holy emblems and saintly initials have been adopted for vanes on sacred buildings; take, for instance, the falcon and fetter-lock, the badge of the House of York, on the church at Fotheringay, Northamptonshire.

"When the *ventilogium*, as the vane was called in olden days, appeared on the turret of the castle, or surmounting the roof of the baronial hall, it was frequently in the shape of a pennon or banner, pierced or painted with the owner's arms. Such heraldic vanes were denominated *panonceaux*, and traces of them may occasionally be met with both here and abroad. As far back as the fifteenth century each of the four turrets of the White Tower of the Tower of London was provided with a banner-vane pierced with the arms of France and England quarterly. And one, pierced with the arms of the See of Canterbury, impaled with those of Juxon, crowns the hexagonal lantern at the Archbishop's Palace at Lambeth.

"The huge gilded grasshopper which revolves on the top of the Royal Exchange must be numbered among heraldic vanes, as it is the crest of the Greshams, but it is round, not flat like the *panonceaux*.

"Vanes were, and still are, frequently made like animals without any reference to heraldic bearings, but which in certain instances seem appropriate to their situations, as, for example, the cow for the dairy, the horse for the stable, and the hound or fox for the hunting lodge. Vanes representing swine have also been employed, and hence probably arose the vulgar saying that a person gazing skywise is '*cocking up his nose like a pig in the wind.*'

"Fowls of the air and fish of the sea have alike figured as vanes; and the latter form has been graved and carved on the indices of anemoscopes fixed within buildings. In proof of this statement I produce

the index of a wind-dial, twenty inches in length, wrought of a piece of lance-wood (*Guatteria virgata*) with a vesica-shaped nave of rose-wood (*Jacaranda Brasiliana*). This index, though probably only the work of last century, seems to preserve a much older design of a highly emblematic character. At one extreme of the middle portion is a convex disc representing the sun, and at the opposite end is a crescent-moon; from the latter issues a flower to typify the earth, and beyond this is a barbed dart or pointer. Attached to the sun by the nose is a salmon-like fish, typical of the sea. In this manner the object speaks at once to the eye of heaven, earth, and water in a clear though figurative style.

"But, to return to out-door vanes. A splendid one, probably as old as the seventeenth century, representing a blazing star or comet, surmounted one of the beast-houses at the Surrey Zoological Gardens, and was reported to have been brought from the King's Mews, Charing Cross. Sublunary objects and beings are far more frequently set forth in vanes than celestial matters.

"Many years since the old red-coated newsman, with horn to his lips, acted as a vane in Manor Place, Walworth; and effigies of green huntsmen, parti-coloured harlequins, blue-jacketed sailors, and scarlet-clad soldiers, have occupied similar posts in other localities.

"A few automata vanes have been constructed, but none apparently of much account. There was one on the top of a summer-house in a garden in the Camberwell Road, representing an ensign in full regiments, so contrived that he raised and lowered his furled standard with the shifting of the wind. Another conceit has been a lady with an umbrella, which she elevated when the wind blew from the south-west, thus foreboding rain. The 'Lady of the Winds' at Constantinople had no umbrella to protect her from a shower.

"When the bonnet, hood, or cowl, as it is variously denominated, was added to the chimney-pot, it was speedily converted into a wind-indicator by surmounting it with a vane. The chimney-vanes were not unfrequently of quaint design. Some ninety or one hundred years since one was put up at Peckham, which represented a cat pursuing a large rat, and so life-like and animated was the subject that many a pedestrian made a halt to see if puss would succeed in catching the flying game.

"There seem some grounds for thinking that at one period St. Leonard was accredited with power over the winds, and regarded as the successor to the classic Æolus, for thus says Fosbroke, citing Gough as his authority,—'At St. Leonard's Church, at Winchelsea, was an image of that Saint with a vane in his hand, which they who wished for a fair wind set to the desired point, and made a handsome offering.'"

¹ *Encyclopædia of Antiquities*, i, p. 398.

"Theophilus Forest chose '*The Weathercock*' as a title for his silly musical entertainment acted at Covent Garden in 1775. Poets, moralists, and satirists have bestowed the like name on those of fickle minds, purposes, and principles. But if we fix our thoughts steadily on the changing vane we shall see much in it to interest and instruct, for it shows us not merely which way the wind blows, but the caprice of fashion, the vagaries of taste, which have, in divers ages and places, elevated tritons and dragons, saints and sinners, warriors and civilians, birds, beasts, and fishes, and still stranger shapes, to obey the mandates of Æolus, and point with unerring certainty to whence issue his balmy Auster, and piercing Eurus, his gentle Zephyrus and thundering Boreas:—

" ' Æolus, to whom the king of heav'n
The pow'r of tempests and of winds has given ;
Whose force alone their fury can restrain,
And smooth the waves or swell the troubled main.' "

(Dryden's *Virgil*.)

24TH APRIL.

H. SYER CUMING, Esq., F.S.A. SCOT., V.P., IN THE CHAIR.

Thanks were voted for the following presents :

To the Society, the Royal Historical and Archæological Association of Ireland, for vol. ii, No. 9, Fourth Series. 8vo. Dublin, 1872.

" „ Society of Antiquaries, for Proceedings, March 23 to April 8. 8vo. June, 1871.

" „ Verein für Kunst und Alterthum in Ulm und Oberschwaben ; and for Verhandlungen. Neue Reihe. 4te Heft. 4to. Ulm, 1872.

Mr. Cecil Brent exhibited a terra-cotta head of a female, said to have been discovered in Broad Street ; but which is evidently from one of the Greek islands, probably Cyprus.

Mr. Roberts exhibited the following objects exhumed in Broad Street,—a cooper's knife, some remnants of knives and daggers, and a key.

Mr. Brent thought that from the deposit on the articles exhibited by Mr. Roberts, they must at some time have been submerged in the river.

The Rev. S. M. Mayhew sent for exhibition a little group of objects exhumed in the City, and which may be briefly described as follows :

1. A funnel-shaped terra-cotta cup, four inches high, and about four inches and a half diameter at the mouth ; standing on a disc-shaped base, two inches and a quarter diameter. Of dull, reddish brown paste, highly fired. In all likelihood British, of the fourth century. 2. A billhook-shaped blade of iron, upwards of five inches long, with flat tang for insertion into a wooden haft. This specimen is certainly of

early date. 3. An iron candlestick for two lights, with pointed base for driving into a wooden stand. The central pricket is broken off; but in other respects it resembles an example given in this *Journal*, xxv, p. 56, fig. 3, both being of the sixteenth century. 4. An axe-shaped tool of iron, with two pointed arms diverging from the neck, between which seems to have risen a flat-sided spike or tang. Use and date uncertain.

Mr. H. Syer Cuming then read the following paper,—

“ON THE EFFIGIES ON THE ROOD-SCREEN AT WESTHALL, SUFFOLK.

“I am indebted to Mr. Watling for the means of laying before our members tracings of seven out of the sixteen effigies painted on the thin oaken panels of the rood-screen of St. Andrew's Church, Westhall, Suffolk; and which are evidently the work of different hands and periods, the earliest having apparently been executed at the very commencement, the later at quite the end, of the fifteenth century; and we might, perhaps, be justified in making these curious productions diverge still more in date, so varied are they in treatment and feeling.

“The effigies on the north side of the screen comprise,—1, St. James the Greater as a pilgrim, with shell, wallet, and staff; 2, St. Leonard; 3, St. Clement, mitred and holding a triple cross and anchor; 4, St. Michael; 5, Moses; 6, our Blessed Lord; 7, Elias, in a red cap and robe of the same hue, and holding a scroll; 8, St. Anthony, staff in hand, and attended by a pig with a bell hung about its neck. On the south side of the screen are figures of,—9, St. Sitha; 10, St. Beda (?); 11, St. Apollonia; 12, St. Katherine with her wheel and sword; 13, St. Dorothy with a bunch of flowers, which she seems to have just taken from her basket filled with Flora's gifts; 14, St. Agnes with a sword in her throat, and a lamb leaping up to her; 15, St. Etheldreda crowned and holding a book; 16, St. Margaret piercing a dragon with a long cross.

“We have now before us copies of four of the figures on the north side of the screen, viz., St. Leonard, St. Michael, Moses, and the Redeemer, which offer good examples of the different styles displayed in this portion of the work.

“St. Leonard is represented bareheaded, dressed as a deacon, with a pastoral crook of gold in his right hand, typical of the religious house he founded; and in his left hand is held a red-covered book closed, while from his fingers depends a chain of long square-ended links with a fetter or manacle attached. The chain and pastoral crook are held by St. Leonard on the font in Norwich Cathedral; and in the stained glass at Sandringham Church, Norfolk, he has in his right hand a chain with a manacle at either end, and supports with the left hand an open book, and hung on his wrist is a fanon or maniple. So much has been said on a former occasion respecting this noble Frenchman and his

effigies, that all that is now needed is a reference to our *Journal*, xix, p. 97.

"The Archangel Michael is equipped in golden armour of the fashion of the close of the fifteenth century, over which is thrown a red mantle lined with green, and fastened at the neck with a large round morse. A golden band with a cross in front surrounds the head. The left arm bears a white shield charged with a device in red; and the right hand grasps the gilded butt of a lance, the blade of which is buried in the mouth of a quadrupedal dragon, on the body of which the saint stands. This foul monster is painted green, with a red tongue, white teeth and claws, and golden pupil to its vicious-looking eye.

"The Saviour, with Moses on his right and Elias on his left hand, forms a group of singular interest. Moses is clothed in a long garment tied at the waist with a cord like that of St. Francis. About the shoulders hangs a red mantle lined with green, and the right hand supports the Tables of the Law. The disproportion of this figure and its affected air bespeak a late period of art, and remind us strongly of the bad drawing of the seventeenth century.

"The effigy of Christ contrasts strongly, in style of treatment, with the prophet just described. It seems to have been produced under a Byzantine influence; and if separated from its two companions, might almost pass for the work of some early Russo-Greek artist. The face, upraised hands, and right leg, are of gold; the flowing hair of a reddish hue, the outer garment pink with green lining, and the under-dress white. The mountain on which our Lord stands is green, with vegetation growing on it.

"All the figures on the *north* side of the Westhall rood-screen represent *male* persons, and all on the *south* side *female* saints. From the latter series we have copies of Sitha, Beda (?), and Apollonia, the three standing next each other; but the first two being far better painted than the third.

"The Princess Sitha, Sithe, Scytha, or Osyth, as her name is variously written, wears a head-dress much like that in fashion during the reign of our second Edward. Her red dress is bordered with gold. She supports, with both hands, an open book; whilst round her right wrist hangs a rosary, the *gaude* of which is gold. On the rood-screen at North Elmham, Norfolk, the saint holds a rosary and large key; and on that of Barton Turf, a rosary, bag, and keys. Beneath the Westhall figure can be read the words SC'A SITHA. Those who desire to know more of this saint and her various effigies will find something to the purpose in our *Journal*, xvi, p. 347, and xxiii, p. 328.

"Next to *S'ca Sitha* comes *S'ca Beda* (?). But who is this masculine looking ecclesiastic whose white capuchon and red dress bordered with gold would do as well for the habit of an abbot as an abbess, and

whose pastoral crook of gold would be appropriate in the hand of either the one or the other, as would also be the red covered tome held in the right hand by the aged individual? In spite of the absence of feminine loveliness, we must accept Beda as a woman; and although there be a virgin of this name, whose festival was kept on August 25th, I am greatly inclined to think that the scribe at Westhall put a *d* where he should have placed a *g*; and that we have here represented the Princess Bega, Begh, Beza, Bees, or Begu, as Venerable Bede calls the daughter of the King of Ulster.

"This pious virgin flourished about the middle of the seventh century, and suffered barbarous persecution from her pagan father on account of having embraced Christianity. She fled from Ireland to England; and a fearful storm coming on whilst crossing the Channel, she vowed, if she escaped shipwreck, she would found a religious house on the first headland she reached. The Convent of St. Bees, in Cumberland, is a lasting testimony of the fulfilment of the damsel's vow, and she was duly honoured for her goodness on September 6th. The crown on the saint's head denotes her royal descent; and the chain of three oval links, with a shackle at its end, depending from the right wrist, may be typical of the cruelty inflicted on her by her inhuman parent.

"But it is but fair to state that Mr. Watling informs me that some one has suggested that the second letter in the lady's name, which looks like an *e*, may be *r*, and the word an abbreviation of *Bridget*; and on turning to Huesenbeth's *Emblems of Saints*, I find this identical figure noted under the head of 'St. Bridget of Sweden, Wid. 1373.' I cannot acquiesce in the idea that the painter intended this effigy for that of the foundress of the not over respectable monastic order of Bridgetines. To my mind there is nothing in the lettering, and little, if anything, in the treatment of the subject, to warrant such a supposition. Bridget, or Birgir, the widow of Ulpho, Prince of Nerissa, is reported to have written many religious works, and performed many pilgrimages; but, withal, seems to have had a pretty easy life of it, nothing occurring to justify the presence of the chain and fetter. She may generally be recognised in art by the pilgrim's hat, staff, bottle, and scrip or wallet. In the ancient German woodcut formerly in the Spencer Collection, 'Brigita' appears with the Swedish lion and a crown lying at her feet; but I do not remember where to turn for an instance of her crowned effigy, and still think the Westhall lady may be St. Bega of Cumberland.

"But another fair damsel awaits attention, St. Apollonia, and to her let us turn. This figure is the work of a very inferior hand, and somewhat later period than the preceding; but is, nevertheless, of much interest, as we seldom meet with representations of this pious lady in

England. She may, however, be seen depicted on the rood-screens of at least three churches in Norfolk, viz., Barton Turf, Lessingham, and Ludham. The virgin martyr appears at Westhall bareheaded, with auburn hair flowing about the shoulders, and habited in a tight-fitting brown under-dress and light blue outer-garment edged with gold, and holding in her left hand a pair of pincers in which is a bleeding tooth. The holy Apollonia met her death A.D. 249, during a persecution of the Christians, stirred up, according to Butler, by 'a certain poet of Alexandria,' when she was seized and all her teeth battered out, with threats that she should be cast into the fire 'if she did not utter certain impious words'; and rather than do so, she, of her own accord, leaped into the flames. The reputed teeth of this poor suicide are shown in various places on the Continent; and not only a church at Bononia in Italy, but that of St. Alban at Cologne, professes possession of her lower jaw.¹

"Barnaby Googe, in his translation of Naogeorgus's *Regnum Papiasticum* (f. 98), tells us,—

'Saint Apollin the rotten teeth doth helpe, when sore they ake';

and the suffering she endured previous to her dreadful death, has caused her to be invoked for the cure of toothache. The following prayer to her is quoted by Hone in his *Every Day Book* (ii, p. 211), from the *Horæ B. Virginis*,—'O Saint Apollonia, by thy passion obtain for us the remission of all the sins which with teeth and mouth we have committed through gluttony and speech, that we may be delivered from pain and gnashing of teeth here and hereafter; and loving cleanness of heart, by the grace of our lips we may have the King of Angels our friend. Amen.'

"The festival of St. Apollonia was celebrated on the 9th day of February. Among flowers the *Narcissus Romanus* is dedicated to her honour; and her chief emblem is the pincers with the bleeding tooth.

"It may be well to note that figures of St. Apollonia are at times mistaken for those of St. Agatha, who is also represented with a pair of pincers; but the object which they clip is not the bleeding tooth, but the bleeding breast or nipple of the cruelly persecuted virgin, as may be seen by her effigies in Henry the Seventh's Chapel, Westminster, and Winchester Cathedral.

"The church at Westhall, wherein the foregoing figures are depicted, though dedicated to St. Andrew, displays neither within nor without the edifice his image or emblem; but one of its ancient bells is said to bear the legend, S. ANDREA ORA P. NOBIS."

Mr. E. Levien, in the unavoidable absence of the author, read the following note on the worship of the "great goddess Diana" in London,

¹ See Hone's *Every Day Book*, ii, p. 212.

by the Rev. S. M. Mayhew : "In August, 1869, some workmen, excavating a foundation close to St. Paul's Cathedral, exhumed the skeleton of a female nearly perfect. By the sides of the skeleton were the bronze armlets and the ring now exhibited. The armlets are of a somewhat common type. The ring has a square front to the hoop, and is surmounted by the peculiar emblem of Diana, the crescent moon. It appears intended for the first or second finger. Probably it may have belonged to a priestess of the temple which stood once nearly on the site of St. Paul's."

ANNUAL GENERAL MEETING.

8 MAY.

GORDON M. HILLS, ESQ., HON. TREASURER, IN THE CHAIR.

THE Hon. Treasurer read his annual Report as follows :

"It is an agreeable duty to commence this Report by calling attention to the recovery, this year, in the principal item of the income of the Association, viz., the subscriptions. The receipts under this head have exceeded by £82 those of last year. In remarking last year on the deficiency, I pointed out that nearly £350 ought to be reached ; and whilst it is gratifying to show a receipt this year of £340, I would wish still to impress upon members the necessity for punctuality in their remittances.

"In our other receipts we are able also to show an improvement on last year. The Weymouth Congress has produced a net sum of £70:1:3. This sum includes the contribution made by the town authorities of Weymouth towards the illustration of our *Journal*. The contribution so made was as novel as it was useful in its kind, and consisted in the payment by the authorities of the expenses of our photographer, Mr. Jones of Ludlow, for the entire week of the Congress ; Mr. Jones at the same time yielding his services, as he has done before, at a cost to himself, which entitles him to our thanks and to the rank which we bestowed upon him a few years since, of honorary photographer to our Association. To the President of the year, Sir William Coles Medlycott, Bart., our special thanks are due for his assiduous attention throughout the Weymouth Congress. His never flagging zeal and his genial social qualities kept the whole party to the work of the Meeting with hearty good will from the beginning to the end.

"The amount credited to the sale of our publications, though larger than last year, is an item on which I must express some disappointment. It includes the proceeds, down to the end of the year, of the

third Part of the *Collectanea Archæologica*, at which time twenty-five copies only of the two hundred printed had been in demand. About fifteen copies only have since been sold; so that there must be fully one hundred purchasers of the former Parts who are still allowing their second volume to remain imperfect, and who, it might be expected, would not wish this work to remain unsold at a loss to the funds of the Association, while at the same time their own property is depreciated in value by its being incomplete.

"These receipts, with the balance from last year of £290 : 11 : 9, give a total on the credit side of the balance-sheet of £731 : 11 : 5.

"The expenses of the year have been somewhat heavy. The *Journal* contains an unusually large amount of matter, particularly that proceeding from the Hereford Congress. The papers and the work of that Congress were so large and useful that it has been extremely difficult to dispose of them satisfactorily, and impossible to do so within our usual space; and even with the excess of space which we have ventured upon, some matters have necessarily been dealt with so briefly as to require the indulgent consideration of sundry friends and contributors. The cost of the volume has been great; but it may well be regarded as a good and permanent investment, and one made in accordance with a principle which the Association has always kept in view, viz., that all its work should appear, and be preserved on record, in print.

"One other item of expenditure requires remark, viz., that of rent, which, with the clerk's salary, appears at £76 : 10 : 2. Deducting from this £30 (the clerk's salary), the actual rent is left at £46 : 10 : 2; but this, I wish to observe, is above the average; for the '*Pantehnicon*' had failed to send in their bill for storage, which is £6 : 6 per annum; hence, with a prospect constantly before me of this storage being done away with, and the account closed, I had not applied for the account, and at last three years' rent was paid together.

"The whole question of rent and storage and of meeting rooms was very fully debated at our last annual meeting, and a resolution was passed referring it to the Council to consider means for improved accommodation for the Association. The minute books of the Council will show that incessant attention has been given to the question, though up to the present time without any practical result. A difficulty presents itself at the outset, viz., that except at a very considerable increase of rent the desired improvement is not practicable. This difficulty has been met by the joint action of several members who undertook to guarantee the rent and expenses for a year up to £120, but even then suitable apartments have not been procurable. I freely confess that I do myself doubt the expediency of incurring the burden of so large a rent unless the number of our members were raised to

considerably beyond five hundred. With a view, however, to provide better accommodation, the Council has authorised the payment by new members of the entrance fee of £1 1s., which payment had been so long suspended. I venture myself to think that we have also another means of aiding ourselves. We have in store at the "Pantechicon" a large quantity of our first ten volumes. I propose that these should be offered for sale to members during the next year at five shillings the volume; and afterwards to the public at the same price till the stock be reduced to twenty-five copies of each; or, if this does not take effect, it may be well hereafter to consider whether the stock had better not be defaced and sold as waste rather than go on paying rent for storage. One effect of such a destruction would be to materially enhance the value of the sets in the hands of members. Could these suggestions be practically carried out, I hope and believe that the sale which I propose would go far to facilitate our removal to better rooms without any risk whatever, and meeting the expense of furnishing them when they can be had.

"The total expenditure for the year has been £662 : 5 : 0½, leaving in my hands at our banking account at the Bank of England a balance of £69 : 6 : 4½.

"In the course of 1871 sixteen annual Associates were elected, and five members were added for one year, on the usual terms, at the Weymouth Congress. The Association lost by death, so far as I have been informed, seventeen members, and thirteen withdrew. Amongst the losses by death we have to regret especially Mr. Josiah Cato, an able archæologist and a kindly friend; Mr. H. F. Holt; the Rev. Beale Poste, a copious contributor to our earlier volumes; Mr. John Lindsay, of Cork, the distinguished numismatist, a member from the first, and a kindly correspondent to the last; Sir Oswald Mosley, Bart., a past President of the Association; and M. J. G. De Wilde, of Northampton, an old associate, a zealous archæologist, and a man of distinguished reputation in the provincial press.

"In naming these losses of last year, we cannot but bear in mind the loss most recently sustained in our late accomplished and learned palæographer, Mr. J. H. Black, only recently deceased. It is not, therefore, in strict form to speak now of him and his attainments, but we feel the loss too deeply to pass it by without mention. Mr. Black's amiable and earnest character endears his memory to all who knew him; his deep learning and wonderfully extensive knowledge were a continual astonishment to his friends. The very breadth of his acquirements has been to us and to him a loss. He has left an enormous amount of work begun and unfinished, and his habit of mind, his unceasing desire for perfect accuracy and completeness in his work before it was made public, have prevented his putting into final form the subjects of

his studies, so that it is to be feared much less of their results can be produced as a monument to him than might have been the case had he been less profound, less discursive, and less eager for a perfection which was beyond the reach of the most patient and laborious life.

“GORDON M. HILLS, *Hon. Treasurer.*”

The thanks of the Meeting were voted to the Treasurer for his Report, and it was ordered to be printed; and the ballot for the officers and Council for the ensuing year having been taken, the following noble-men and gentlemen were declared to be duly elected:

President.

THE EARL OF DARTMOUTH.

Vice-Presidents.

[*Ex officio*—THE DUKE OF CLEVELAND, K.G., THE EARL OF CARNARVON, EARL BATHURST, LORD LYTTON, LORD HOUGHTON, D.C.L., SIR CHARLES H. ROUSE BOUTTON, BART., SIR W. C. MEDLYCOTT, BART., D.C.L., JAMES HEYWOOD, F.R.S., F.S.A., CHANDOS WREN HOSKINS, M.P., GEORGE TOMLINE, M.P., F.S.A.]

THE EARL OF EFFINGHAM
SIR J. G. WILKINSON, D.C.L., F.R.S.
H. SYER CUMING, F.S.A. Scot.
JOHN EVANS, F.R.S., F.S.A.
GEORGE GODWIN, F.R.S., F.S.A.

JOSEPH MAYER, F.S.A., F.R.A.S.
J. R. PLANCHÉ, *Somerset Herald*
REV. PREBENDARY SCARTH, M.A.
REV. W. SPARROW SIMPSON, M.A., F.S.A.
THOMAS WRIGHT, M.A., F.S.A.

Treasurer.

GORDON M. HILLS.

Secretaries.

E. LEVIN, M.A., F.S.A.
E. ROBERTS, F.S.A.

Secretary for Foreign Correspondence.

THOMAS WRIGHT, M.A., F.S.A.

Palæographer.

W. DE GRAY BIRCH.

Curator and Librarian.

GEORGE R. WRIGHT, F.S.A.

Draughtsman.

G. F. TENISWOOD, F.S.A.

Council.

G. G. ADAMS, F.S.A.
GEORGE ADM
J. W. BAILY
THOMAS BLASHILL
CROIL BRENT, F.S.A.
H. H. BURNELL, F.S.A.
J. DE HAVILAND, F.S.A., *York Herald*
WILLIAM HENRY COPE
JOHN H. FOLEY, R.A.

JOHN GREY, Q.C.
AUGUSTUS GOLDSMID, F.S.A.
J. W. GROVER
W. CALDER MARSHALL, R.A.
REV. S. M. MAYHEW, M.A., F.S.A.
R. N. PHILLIPS, D.C.L., F.S.A.
J. S. PHENÉ, F.S.A.
J. W. PREVITÉ

Auditors.

THOMAS MORGAN

J. ORCHARD PHILLIPS, F.R.S., F.S.A.

It was proposed by the Chairman, and carried unanimously, that the thanks of the Meeting be conveyed to Sir William Medlycott, Bart., for his valuable services as President during the past year, and especially for his kindness and courtesy to the members during the Weymouth Congress.

Proposed by Mr. Morgan, seconded by Mr. De Haviland, and carried unanimously, that the thanks of the Meeting be given to the officers and Council for their services during the past year.

Proposed by Mr. A. Goldsmid, seconded by Mr. R. N. Philipps, and carried unanimously, that the thanks of the Meeting be specially given to the Hon. Treasurer; and to the Hon. Secretaries, Messrs. E. Roberts and E. Levien.

Proposed by Mr. E. Levien, seconded by Mr. G. G. Adams, that the thanks of the Meeting be given to the Auditors, Mr. J. O. Phillipps and Mr. Luxmoore, for their care and attention. Carried unanimously.

It was announced that the arrangements for the annual Congress were not yet quite completed, but that it would in all probability take place either in Warwickshire or Staffordshire, under the presidency of the Earl of Dartmouth. The Council, however, hoped to be able to furnish full details at the next meeting on the 22nd instant.

A sub-committee, consisting of the Rev. S. M. Mayhew, Mr. J. W. Grover, and Mr. G. R. Wright, having been appointed for the purpose of further prosecuting the endeavours that have already been made to obtain better accommodation for the Society, and thanks returned to the Chairman, Mr. Gordon M. Hills, for his able conduct in the chair, the business of the Meeting was brought to an end.

Proceedings of the Congress.

(Continued from p. 112.)

WEDNESDAY, AUGUST 23RD.

This morning was appointed for the examination of the municipal regalia and records, which the Mayor and Corporation had kindly invited the Association to inspect. And fortunate it was that such was the case; for the rain descended in torrents, and the members made their way to the Guildhall "amid the pelting of the pitiless storm." Once arrived, they ascended to the council chamber, and the Mayor having taken the chair,

Mr. Black said he had a very rich collection of objects before him, including an interesting series of seals. It should be remembered that there were formerly two ancient boroughs, Melcombe Regis and Weymouth, which now formed one corporation. The first seal before him, he should say, belonged to Edward the First's time, and was inscribed in Latin capital letters as "the seal of the mayoralty of the town of Melcombe Regis." It was the seal used upon one of the documents now in Mr. Sherren's possession. The next seal he believed to be one side of a seal. He did not know whether the other was there. This represented a ship with coats of arms. It was very old, being before the introduction of the rudder, as he observed the great steering oar of the ship was represented. His excellent friend Mr. Cruden, in his history of the town and port of Gravesend, furnished a disquisition on the period when the rudder was introduced, which he attempted to define very exactly by means of gold coins. It was thought by Mr. Cruden, who was several times mayor of Gravesend, that he had arrived at the precise time, but he (Mr. Black), amongst the documents in the record office, saw that in the year 1299, at Bayeux, the rudder was actually in use; and he had seen a pen and ink drawing of that time representing it. There were two shields of arms, with the arms of Castile and Leon. Last night a paper was produced with a broken impression of three seals, one of which was taken from this very seal about the time of Queen Elizabeth. At the top of this docu-

ment was also a small pedigree showing the descent of Eleanor, the wife of King Edward I, and it was from this alliance that the arms of Castile and Leon appeared on the seals of this place. These arms were on each side of the ship, quartered in the same manner as in the hand seal for the mayoralty or admiralty jurisdiction of the port. On this hand seal was a ship of a later time with three masts, and also the arms of Castile and Leon on a shield against the middle mast. The next seal was that of Weymouth and Melcombe Regis after the union of the two boroughs, considerably later, but still bearing the same arms. From the shape of the shield it was evident that it was copied from an older design, as it was more pointed than the shields of the period. There was also a representation of a fortified gate, and it was obvious that the place must have been fortified, or fortifications would not have been depicted on the seal. The next seal was very ancient, and had around it holes to receive the corresponding knobs on the other portion of the matrix. There was a double seal, with an impression for both sides of the wax. It contained a ship with wind in the sails, which were represented as painted with arms. Some other instances of armorial bearings being painted on the mainsail existed. There was another with a ship, which he supposed by its shape to be of later date. There was, lastly, a small seal belonging to Weymouth and Melcombe Regis, which he supposed was the mayor's seal for precepts and such matters, but not for common purposes. A chest of documents was then placed before Mr. Black for inspection. That gentleman said he had never seen any of them before, and should have to speak at sight. The first was a document very fairly written, probably much older than it appeared to be, being written in the Italian instead of the old engrossing hand. It was under the seal of Robert Cooke, Clarenceux, *temp.* Elizabeth, reciting that Weymouth and Melcombe Regis had been united in one corporate body; that John Brook was mayor, and John Mocket, William Dodrell, and William Barfoot, aldermen; and was an exemplification of a grant of arms to be used by them and their successors. These arms were not merely assignable to this time, but to a much higher date. The object of the paper produced last night was to show how the arms of Castile and Leon became embodied in those of this borough. The first seal of the port had simply the three lions of England, but the seal of the time of Edward I. contained the arms of Castile and Leon because the king married Eleanor, and the royal arms of Spain were consequently added to the English royal arms. The date of this deed was May 1st, 1562, the fourth year of the reign of Elizabeth. The next documents were letters patent of the sixth year of the reign of Henry VII. They had a memorandum of enrolment on the back, and a piece of the great seal in green wax was attached. It was dated at New

Sarum, and was doubtless a charter to one of the two boroughs, confirming the charters of Edward I and II, which it recited. It gave to the burgesses of Melcombe all liberties granted to the citizens of London—that none of them should be compelled to plead outside the boundary for anything except for tenure. Further privileges were recited, and the following exception, that they were not bound to go to the grave of a departed person and swear to their intention if living. This was “given at Westminster on the twenty-seventh day of the eighth year of our reign.” Then followed a confirmation of Edward III, November 3rd, in the second year of the reign. The next document related to the disputes concerning the water of the river Wye, “from the thread of the river” and including the land beneath. There was a commission of inquiry in order to ascertain the rights of the dispute, which had reference to jurisdiction, and he (Mr. Black) had no doubt the two boroughs were united by charter in consequence. There was another inquisition in a very dilapidated condition, decreeing that Weymouth should be a free port for ever, and that every one should be at liberty to land and stand there. This was dated on the day of St. Kenelm, in the month of July, 1252. It contained an account of the boundary of the borough, but was so damaged that it could not be all made out. Then there was a splendid document, much spoilt by the damp, but quite intelligible in many places. It referred to certain privileges and rights, and was dated in the tenth year of the reign of Charles I. The later these documents the worse was their preservation; the earlier, the better were the ink, writing, and, above all, the substance. They were advancing backward. The next document was of the fourteenth year of the reign of James I, which, in comparison with the glorious documents of other centuries, was wretched indeed. Then followed a deed of the thirtieth year of Elizabeth, referring to certain profits of anchorage and other matters contained in the bill of complaint, and it was decided that these profits “do belong to her majesty.” The next was an exemplification of the reign of William and Mary, in the form of a recovery in the King’s Bench, with a good portrait of William. The next was an exemplification of the Act of Parliament for the union of the boroughs, which mentions Barnard Major as the first mayor, and Thomas Samways and Hugh Randall as bailiffs. Then came a most interesting document—a writ of *certiorari* of the reign of Elizabeth, directing the clerks of the parliaments to return the tenor of the bill into chancery. The act of incorporation was, therefore, not a public act. At the close of a session it was the custom of the Clerk of Parliament to engross a roll of everything deemed to be public, which he signed and delivered into chancery. Of statutes not public the original bill remained with the clerk, and could only come under the great seal by the issuing of a writ of *certiorari*

and the tenor of the act returned into Parliament. It quenches all the previous controversies between the two towns, and was very precious indeed, as it sets forth that for the space of thirty years past and more divers controversies have arisen between the inhabitants of the several boroughs as to the haven running between them, and the enjoying of sundry rights and privileges, and the counsel had been put to much trouble in hearing these controversies, but now agreed to submit them to the high court, which decided that the two boroughs should be joined, and made one corporation for the better "extinguishment" of all disputes. The deed then contains a petition that this decision may be carried out, and that the mayor, aldermen, and bailiffs have one common seal, and have power to elect and chose one learned man of the law of this realm, being "a prentice or other barrister in court," to be their recorder as long as they shall think fit. The mayor and aldermen to be justices of the peace, and have power and authority in the town of Weymouth and Melcombe Regis. Another exemplification of Elizabeth's reign contained an extract from a book "vulgarly called *Domesday*," an imitation of the very handwriting. This says that the King held Melcombe, that it had been taken away by Harold the Earl unjustly from St. Mary of Shaftesbury, in the reign of King Edward, when it gelded (contributed) ten hides, but King William caused it to be receded. This document was dated 1583. Then there was a charter of the reign of Edward III, witnessed by the Archbishop of Canterbury. It must be remembered that the rights and privileges of boroughs were their inheritance, and that the charters in almost all instances were not grants, but recognitions of grants previously existing. If this place were Roman, they owe their origin to the imperial power, which existed long before there was such a person as the King of England. They were symbols of *jura regalia* and not of *instrumenta regalia*. There was one more document—a grant to the town of fee farm.

Besides the two maces now in use by the corporation there were two smaller ones, which Mr. Hills said were of the reign of Charles I.

The Mayor expressed the thanks of all present to Mr. Black for his services, and, upon Mr. Hills' suggestion, the name of the Town Clerk, J. W. Stegall, Esq., was added.

The carved coat of arms over the magistrate's chair, and the old Mayor's chair were next examined. This chair was dated 1571, and bore the following motto:—"Remember thy calling, and obey thy prynse."

The party then proceeded to the Custom House to inspect an old chest, supposed to have been captured from a Spanish ship of the great Armada. A legend also belongs to it, that this safe was intended to carry back the crown and jewels of England.

Mr. Drew stated that in Camden's *History of Queen Elizabeth* they would find a short account of the dispersion of the Spanish Armada off Portland, and that the Spanish admiral's ship being on fire, the soldiers, sailors, and treasure chest were placed on board another ship; which was, however, captured by two English cruisers and brought into Weymouth. Whether this chest came in that way into the hands of the Corporation, or into those of the Custom House authorities, he would not pretend to say. He had seen several chests similar in every respect, but without the iron bar in front.

The chest was then examined by Mr. Hart, an eminent metal worker, and Mr. Black. These gentlemen were of opinion that the chest was quite as old as the time of the Armada, and remarked upon the beauty of the working inside the lid, seeing nothing in it inconsistent with the history attributed to it.

Mr. Adlam stated that he had two nearly similar chests, and another gentleman stated that he had one in his possession.

After luncheon at the Royal Hotel, the Congress left Weymouth by train to inspect some of the most notable features of Portland; but, owing to the hazy state of the atmosphere, scarcely any of its natural beauties could be seen. The first points of interest visited were Pennsylvania and Bow and Arrow Castles. After the company had roamed over this picturesque spot they were called together, and

Mr. Crickmay, who was called upon to give some account of the few ruins which now remain of the old church, said he did not know anything about its history, but on making observations it seemed to him to belong to the fourteenth century. One great peculiarity about it was that it appeared to have had a very long chancel, supposing that the entrance was at the east end. There were one or two pieces of tracery visible at one side, and in the chancel there was the priest's door, and that appeared to be all the remains. At one end, however, there was a pointed arch, which stood at a great elevation above the level of the church. There were gravestones still remaining of 1300 and 1400, and others of 1640 and 1650. Nothing was known of the cause of the destruction of the place, but it was generally thought that it was allowed to go to decay. It was part of the freehold of the castle, and as such claimed by the owner.

At Bow and Arrow Castle Mr. Hills said he should not make many remarks after so short an inspection. The architectural features were but very few. There were some round holes in one of the walls, but from these it was very difficult to pronounce with any degree of precision on the date of its erection. The walls were very massive, but they were so built at all times when it was necessary to erect a strong place. In this instance they had not only human enemies to contend with, but the elements. The castle was popularly supposed to be

built in the reign of William Rufus, but he thought he could positively say it was not so old—not older than the fourteenth century. Outside, attention was directed to some projecting stones, on which a parapet was formerly carried outside the wall, so that the defenders could throw down stones or other missiles on their assailants.

Having next proceeded to the convict establishment, the party was most courteously received by the Governor, George Clifton, Esq., who at once commenced to exhibit many curiosities found in the island. He said in the year 1847 it was first proposed to erect a convict prison here, and on the 24th November, 1848, this place was opened under the auspices of Sir Joshua Jebb, then Colonel Jebb. On the same day H.M.S. *Driver* arrived with the first detachment of fifty-four convicts, and immediately on their arrival they commenced to open up the extensive west quarries for the purpose of obtaining Portland stone for public works, and a large supply of the useless waste stone was used to form the present Breakwater. In 1852 the field now forming the west quarries was under cultivation. As the earth was removed traces of the Roman encampment and a Celtic place of burial ground appeared. They would observe on either side of them two sarcophagi, with conical shaped lids, which were found in the north-west corner of the quarries, and between them, almost equi-distant, was a large stone taken to be the top of a sacrificial altar, the earth around it appearing to have been highly impregnated with blood. Numerous barrows were also discovered, built of three pieces of slate about two feet six inches long, and eighteen inches broad. They were also covered with slate, and in most instances contained the remains of two human beings, buried in most cases with their knees close to their mouths. In one of the sarcophagi there were the skeletons of what were supposed to be a Roman soldier and his wife. There were also his javelin-head, spurs, and a portion of a metal shield. He had evidently been a huntsman as well as a warrior, as there was a boar's tooth with a bronze bar through it. On the female side there were the remains of anklets, armlets, and necklets. In the other sarcophagi there was but one body and no ornaments. The skulls and teeth were in a perfect state of preservation, and were kept for some time until the atmospheric influences caused them to crumble. At one period so numerous were those barrows that some of the officers had opened as many as five in a day, and the urns found in them were strewed about the quarry in large numbers. So little was the existent curiosity at that time that very few of these were preserved. He then pointed out a remarkable fossilised trunk and base of a tree, of very large proportions, showing distinctly four geological epochs, and the remains of a fine fossil tree, which, he said, when discovered, was covered with bark in a most perfect manner.

The large flat stone referred to was then inspected and found to be in four quarters, with a groove round the edge.

Mr. Clifton said that when discovered, these pieces were cemented together, but the cement had crumbled away. Around the barrows were found round holes filled with ashes and the charred remains of various bones. The barrows were not raised above the surface of the ground, as for some years the ground had been cultivated. The depth of soil was about eighteen inches.

Mr. Hills thought the channel round the stone was for liquid of some kind; and in some degree the stone appeared to be unfinished, and that something was intended to be erected thereon. The groove would have answered its purpose if the stone was lying on the ground, and another structure on it.

Mr. Clifton suggested that it might have been an altar on which human beings were immolated and burnt.

Mr. Hills said it might have been intended to raise a monument; but of this Mr. Clifton said there was no indication.

Mr. Clifton then conducted the party to his collection of curiosities, which consisted of urns, a *patra* found at the foot of one of the barrows, some pottery, remarkable round pieces of stone possibly intended for missiles for catapults, a javelin-head, piece of shield, spear, boar's tooth, and armlet, found in the sarcophagi. There were also some coins of the reigns of Adrian, Constantine, Julian the Apostate, and Caligula, and a piece of enamelled silver. There were also two Spanish coins found by Mr. Clifton on the north-west coast of Australia; some Samian ware; and several urns, evidently Roman. Mr. Clifton stated that as more barrows were opened, fresh remains would, doubtless, be discovered.

The next move was to the museum at Verne Citadel, where were a large quantity of human bones, Roman pottery, British ware, and gold coins. The long casemated corridor of the barracks, 980 feet long, was also inspected; and then the return journey was accomplished to the Railway Station, a few minutes being devoted to Portland Castle and the Pebble Beach.

At the evening meeting Sir William C. Medlycott took the chair, and the following papers were read: "On the Antiquities of Portland," by George Eliot, Esq., which will be found printed at pp. 31-39 *ante*; "On Art-Treasures and their Preservation," by Joseph Drew, Esq., which, however, was not of sufficient antiquarian interest to claim a place in our *Journal*; "On the Patron Saint of Dorset, St. Edward, King and Martyr," by H. Syer Cuming, Esq., F.S.A. Scot., V.P., read, in the unavoidable absence of the author, by Edw. Levien, Esq., M.A., F.S.A., Hon. Sec. In this paper, which was an able analysis of all the facts already known respecting this unhappy monarch, Mr. Cuming

said: "Several churches were probably dedicated to him, though there is now only one which can with certainty be pointed out, viz., that at Corfe Castle. Some of the other churches in the country bearing the name of St. Edward, may possibly refer to the Confessor. Sacred edifices were adorned with figures of the royal martyr. He may still be seen on the painted rood-screen of Burlingham St. Andrew, Norfolk, habited as a monarch, with the stirrup-cup in his hand; and on the rood-screen at Trimmingham, in the same county, he holds a falcon and a dagger, allusive to his last hunt and mode of murder. In Jaques Callot's *Images* (Paris, 1636) he appears as an equestrian with the wine-cup in his hand, and receiving his death-wound. The only contemporary effigy of King Edward which has reached our time is preserved on his silver pennies minted at Lincoln, Stamford, and York. These exhibit on the obverse a profile-diademed bust to the left, with draped shoulders, which, rude as it is, has furnished the single authority for the engraved portraits of this monarch. The heralds of former days were so kind as to invent a coat of arms for St. Edward, viz., azure, a cross patouée between four celestial crowns."

After various remarks upon the papers read had been made by Messrs. Barnes, G. Godwin, and G. R. Wright, Mr. Black said he had been looking over the little book which was produced, rather than described, on the previous evening. Unfortunately it had lost the top of the first two leaves and the heading which served as a title to a modern book. It was, as he had previously said, a book of household accounts of some kind, which were made up week by week. He had tried to find out when the accounts began. There was in one part the date A.D. 1456, which appeared to be about the fourth year of the book. There were some entries which, although written in the same hand, were written with a different ink, and it was said from the Feast of St. Michael to the same time in the following year. There were in it some very curious payments, showing the rate of wages and prices of different articles. Among them was, "Item paid to Richard, carpenter, for making of one door, three pence; also for nails, two pence." In payment made to "John Young for making of two windows, for four days, twelve pence." These items, however, were not to be estimated by the present value of money, because, as was well known, the pound of silver was then coined into twenty shillings, and it was now coined into sixty. The prices of food, etc., were also much lower than now. Before sitting down he must refer once more to the meaning of the word *torticiorum*. He had at first thought it was a guild of rope-makers; but when he came to look through the book a little more, he found that he had made a mistake, and now agreed with what Mr. Levien had suggested; for he recollected afterwards that he had met with the word very frequently in other documents of the middle ages

as well as in this book, in the sense of a large wax candle. He also found that the contents were exactly analogous to those of another book where the name of this kind of light was given as *carius* (a wax candle), which was the same as *torticius*, except that the latter was of a larger kind, having a thick wick and a stem of wax. The little book he had in his hand was exceedingly interesting, giving the prices of almost all ordinary articles of life; and also the weekly expenses in paragraphs, with the total amount at the margin. It also summed up the amount for the quarter. In one place he noticed the amount of expenses of maintaining a clergyman in the fourteenth and fifteenth centuries, which was £8, that amount being considered the ordinary stipend of an officiating priest.

The Chairman said that they were all deeply indebted to Mr. Black for the information he had given them; and after the usual vote of thanks to him and the authors and readers of papers had been passed, the meeting separated.

THURSDAY, AUGUST 24TH.

On this morning, although the weather was most unfavourable for an excursion, a large party started by special train for Dorchester, where they changed carriages, and proceeded to the parish church of St. Mary at Cerne. Here they were received by the Vicar, the Rev. A. H. Bull, who gave a description of alterations made to his knowledge in the structure. Until two or three years ago there was a very curious anomaly in the building. Before the rood-screen was a dead wall built up to the top of the church. It was a great puzzle to all architects how it came there, and how such a blot upon the beauty of the church could be taken away. It was decided to remove this strange obstruction, and the wall was pierced through, and the rood-screen exposed to view. The church then was crowded with galleries very nearly half way up to the second pier, and reaching entirely across the church. The organ entirely obstructed the beautiful tower-arch at the west end. They had removed the galleries, altered the pews, and put a new window in the south side. Outside the church there was a curious mouth of a giant, which was found to be the outlet to a chimney constructed in the wall.

Mr. Roberts remarked that the greater part of this church was of the time of Henry VIII,—of that period which we call the “Debased.” When they looked at the capitals of the columns and the arcades of the nave, they would find they were not so elegant as those of earlier years. It was exceedingly like that which Mr. Hills described at Abbotsbury, but he was inclined to think a few years later. The tower and the screen at the east end were of the time of Henry VII. The

tower was a very fine example, with many ornaments, panels with roses and shields, one charged with three escallops. There were also pinnacles, which he called flagstaff-pinnacles, projecting from the middle of the tower, from brackets. They were on the same principle as a flagstaff is hung out of the window of a church tower. With respect to the peculiarity to which Mr. Bull had referred, the screen was not placed quite in the position where it was usual to find it. When the church was rebuilt, in the time of Henry VIII, it accidentally came just within the larger arch, and it was intended to act as a transept. The filling up was done when it was found necessary, according to the light of the times, to affix somewhere the coat of arms. The wall was built over the rood-screen some time after the Reformation, for the purpose of affixing the coat of arms, which was then looked upon as absolutely necessary in a place of worship. They could not regret its removal, as it was an abominable interruption, and was erected at a time when every feeling for art seemed to have died out. The ceiling was put up at the same time as the wall, and perhaps the original open roof remained above it. In order to ascertain that, he would advise that the plaster be taken down.

Mr. Bull explained that the roof above the ceiling was of rough timber, and nearly flat. It was as rough as could be.

Mr. Roberts resumed. All the work of the nave was very shortly prior to the dissolution of the monastery. There was some indication in Hutchins' *History* that it was built in 1509. This might be either in the reign of Henry VII or Henry VIII, because it was just the year in which Henry VII died, but it looked a little later. The tower and screen bore evidence of being slightly earlier, because they were good Perpendicular; but the nave was exceedingly bad. Those who had the care of the work had done quite right in preserving it, because there was no use destroying that which was ancient because it was not beautiful. Thanks were due to those who had been so careful in retaining this work. The screen was, perhaps, as good a portion of the church as anything in it.

Sir W. Medlycott wished to call attention to a string-course above the tower-arch, and asked for explanation respecting it.

Mr. Roberts said it was the drip-stone to a former roof. It was not unusual for towers to be built after the church was erected. It, perhaps, formed a part of the outside of a former church, which was obviously smaller than the present. Mr. Hills had mentioned that something precisely similar occurred at Abbotsbury. They must not suppose, because he said this church was built in the reign of Henry VII or Henry VIII, that no church existed here before the present structure. The tower was built first, and then the nave; the latter being made slightly larger, so that that which was previously outside was

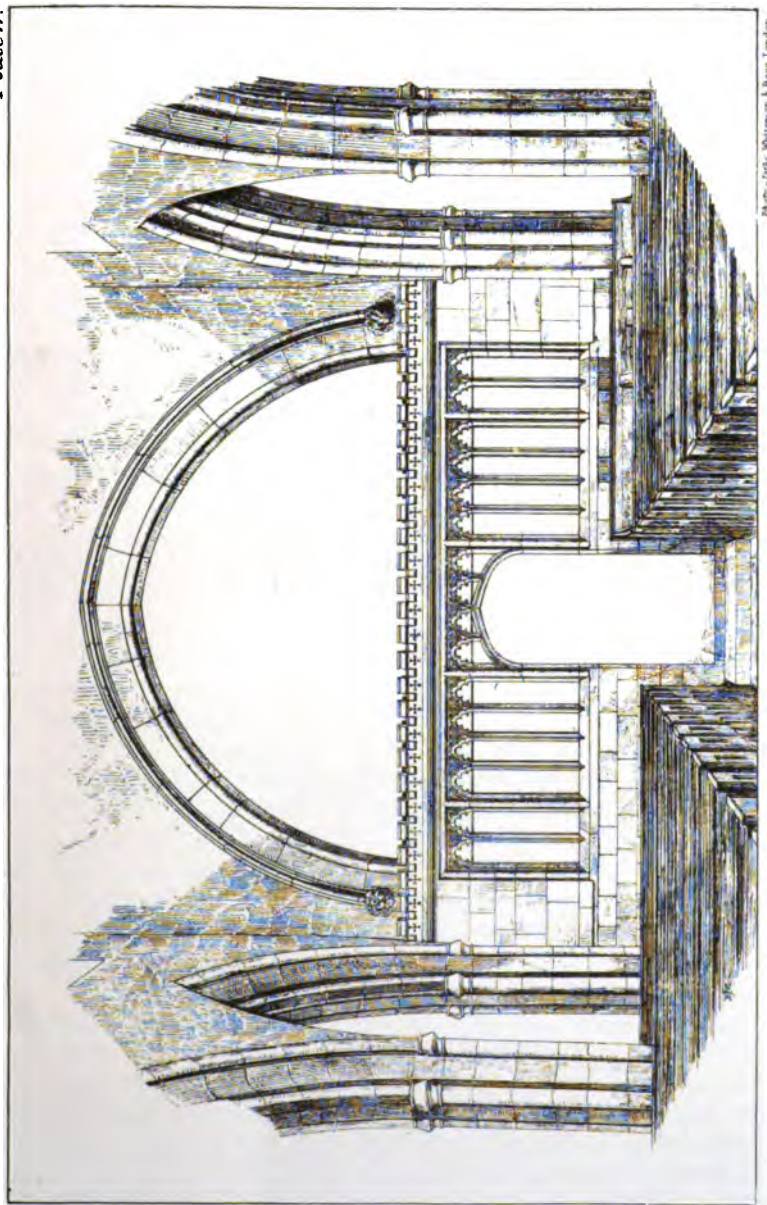


Photo. Zolt. Weissman & Sons, London.

CHANCEL SCREEN, CENNE ABBAS CHURCH.

West side.

then brought inside. It was exceedingly probable the original church was smaller than the present. There is a piscina in the chancel, which was of earlier date; and he believed it to be in its original place, as the north and south walls of the chancel had the appearance of being of the twelfth or thirteenth century. The east window was probably after the date of the tower, and before the date of the nave. It was very good Perpendicular, and perhaps about five years after the tower. Before they left the church, he hoped they would look at the Registers, which were not very early. The registrar's book was written at both ends. It began, in the latter part, with an act of Queen Elizabeth against vagrants. There was also a very great peculiarity which was quite worthy of notice, as it showed evidence of banns of marriage having been published in the open market-place during the time of the Commonwealth.

Mr. Hills said that this tower had a base exactly like what he supposed to be one of the tower-piers of the monastery church at Abbotsbury. That was in the centre of the church; but this was at the west end. Nevertheless they were exactly alike.

Mr. Roberts observed that there was a peculiarity in this church which was rarely met with,—the side-aisles coming quite up to the front, in a line with the tower. This arose from the fact of its being a city or town church; and not in its own churchyard, but in a street.

Some conversation then took place respecting the roof, the Vicar remarking that the portion covered by the ceiling was much the same as that which remained open in the chancel.

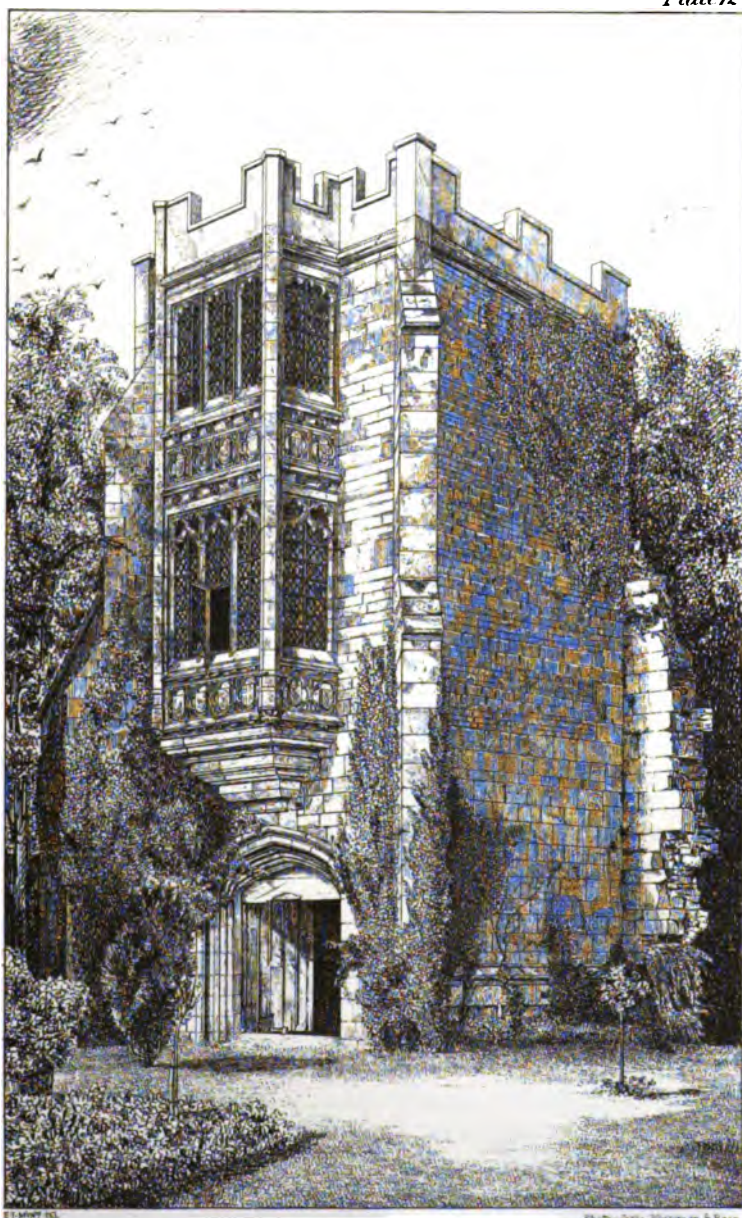
Mr. Northover (a builder) observed that the concealed roof was rather more arched than the portion which was visible.

Some of the party then went to the vestry, where Mr. Black examined the register, and read several of the entries, one of which was as follows: "The above mentioned Parliament had no colour of Parliament, but a convention by Oliver Cromwell, Generall, without the choyce of the people, Anno Dom. 1653; and so their act for a register in every parish was no act, and since made voyde by the (soe called) Parliament, 1656.—GUL. TULLEDGE." He also mentioned some of the names written: among them Terrell, Dumberville, Skedden, Ryall, etc. He then read some of the entries of the banns published in the open market-place. One of them certified that a couple, after the banns had been three times published in the open market, and there being no opposition, with the consent of their parents were married at Alton Pancras on the 7th of May, 1665. This was signed by a justice of the peace. Turning to the other end of the register, Mr. Black read a part of a statute of 39 Elizabeth, for the suppression of rogues, vagabonds, and sturdy beggars; the persons punishable being scholars and wayfaring men, fencers (sword-players), etc., who were to be whipped and sent out of

the parish. And to show the manner in which the law had been carried out, the following entry was read: "1661.—A registered book for all such rogues and vagabonds as have been punished according to law at Cerne Abbas in Dorsetshire. Oct. 11, James Balden and E. Balden his wife, Thomas Balden, Robert Balden, and John Balden, their three sons, and Joseph Dallinger, rogues, vagabonds, and sturdy beggars, were punished according to law at Cerne Abbas, and sent with testimonial from constable to constable to Powell, in Cornwall, the place of their ordinary abode, there to worke at hard labour as good subjects ought to do."

Some of the party also inspected the giant's mouth mentioned by Mr. Bull. An opinion was expressed by some that it had formerly been a gargoyle, but had been built into the wall as the orifice to a flue or chimney.

The next move was made to examine the remains of an ancient monastic institution called Cerne Abbey. Here Mr. Roberts noticed the fact that the gateway under the building was much smaller than was usual with abbeys. He believed that it was never intended for the entrance of quadrupeds or carriages of any kind. It was of the time of Henry VII, and contained three stories including the archway. There were also two small rooms branching off at the back, both with fire-places, and with a staircase leading to them from the back of the building. It had been said by most persons that the church was immediately behind the gateway; but it seemed to him that it could not have been so. He had no doubt the enclosure behind the gateway would be found to contain foundations, and the churchyard to the right was said to be the side of a covered way or subterranean passage, which was really the sewer. This showed that the monastic buildings were on that side; in fact the church stood very much more to the north than had been stated. Some evidences of this had also been deduced from a saw-pit which Mr. Chick, the owner of the land, had found it necessary to make, and it was very probable that in the event of further excavations the foundations of the church and other conventual buildings would be discovered. The churchyard and the rest of the conventual buildings appear to have been entirely out of sight, and no one had attempted to ascertain their position. The gateway was an exceedingly fine example of the time of Henry VII, and the old building they first inspected (now used as a brewhouse) was probably the abbot's lodging. The abbey had been a very important one, the revenue amounting to about £600 a-year, or in our money to about £10,000. The abbot's lodging seemed rather small, but still this was not an unusual occurrence. The abbey itself, which was founded in the tenth century, was plundered by Canute, and afterwards re-endowed by him. The building was destroyed and then rebuilt in the time of Henry VII.



THE GATEHOUSE CERNE ABBEY

One of the most interesting events connected with the abbey was its being the refuge of Queen Margaret the day after her landing at Weymouth in the year 1471, previous to the battle of Barnet. Mr. Hutchins had pointed out some shields under the gateway charged in various ways—one with lilies, the arms of the abbey, and the royal arms of the Duke of Cornwall, and, as he says, of Thomas Salmon, an abbot whose name occurred nowhere else, but in whose time this gateway was rebuilt. Mr. Hutchins judges that it was Thomas Salmon because there was a salmon running through a letter T, but he (Mr. Roberts) could see nothing like a salmon. There were also the roses and portcullis, the emblem of Henry VII, and in one of the upper rooms were a few tiles which, however, did not belong to the gateway, but had been probably removed from the original abbey. Mr. Roberts then recited the legend of St. Augustine, who, according to tradition, when he arrived at Cerne, was, together with his followers, treated with great rudeness by the inhabitants, who tied cows' tails to their garments and drove them out. Repenting, however, of their conduct, they recalled him, when, on smiting the rock with his staff, a spring broke out and they were baptised. Mr. Roberts expressed an opinion that there was no foundation for the tradition of St. Augustine's visit to Cerne, as he did not believe the Saint ever came so far west. He next called attention to the groined ceiling, and mentioned the account given by Hutchins of the escutcheons of arms with which it is adorned. In reference to the conventual church, he said he did not propose to speak of its site, because nothing certain was known of it. They might take his word for it, however, that it did not stand behind the gateway. It was supposed to have stood in the east of the abbey house, partly in the present churchyard, and partly in a field. He then noticed a peculiarity with respect to the manner in which the great sewer of the convent was brought into connection with the river. He might mention also that from the existing gateway being so small, he inferred there must have been a larger entrance from the Minterne Road.

Mr. Hills then proposed a vote of thanks to Mr. Chick, who had so kindly allowed them to visit his premises, and had taken such pains to give them every advantage for inspecting the remains, as well as having afforded their photographer every facility, so that he was enabled to obtain a good picture of the ruins.

A move was then made to the bridge over the river, said to have been built by one of the abbots. A view also was obtained from the road of the Giant, but the weather was far too unfavourable to entertain the idea of ascending the hill. The next point of interest was the tithe-barn, which Mr. Roberts explained. He said this was the last of the remaining relics of the abbey. It was the tithe-barn, which, with

the farm buildings, lay towards the eastern entrance of the abbey. The building was for the reception of the tithes. They did not at present see it in its right length ; it was originally two hundred feet long. At one end there were the remains of another gateway, the foundation of which might be still existing. A part of the barn had been converted into a residence for Mr. Fooks, and in piercing the wall for windows the hardness of the material gave so much trouble that it would have been cheaper to build a new house—a fact which proved the substantial character of our forefathers' building. The roof was tolerably perfect, very little change having been made in it, and that only for the sake of keeping it in repair. There was also some of the original reticulated pavement in the barn ; the same kind of pavement had been adopted in several towns for many centuries, perhaps since the time of the Romans. Lastly, Mr. Roberts called attention to the particularly beautiful manner in which the walls of the barn were built, knapped or squared flints being used ; and a vote of thanks having been unanimously passed to Mr. Bull and Mr. Fooks for their kindness and attention to the Association, the party returned to the New Inn and resumed their carriages.

On the return journey they visited Wolveton House, the seat of Mr. W. H. P. Weston, who kindly allowed the Association to inspect his interesting mansion. The splendid carving in the great hall and the other apartments (of the time of James I), was much admired, as well as the fine Jacobean ceilings and the ancient tapestry on the staircase. A visit was also made to the towers, which seem to have formed part of the house built by the Trenchard family. In the drawing-room a paper was read by Mr. George R. Wright, F.S.A., "On the Involuntary Visit of Philip of Austria and Juana of Spain, King and Queen of Castile, to Weymouth in 1506, and its Consequences," which will be found printed at pp. 145-154 *ante*.

Mr. Weston was absent, but the Association nevertheless tendered him their thanks for his kindness ; and, having again resumed their carriages, the party started *en route* for Dorchester, where, having partaken of luncheon at the King's Arms Hotel, they proceeded, under the guidance of the Rev. W. Barnes, Mr. Cockeram, and Mr. Cunningham, to St. George's Church, Fordington. The only point of interest in this edifice is the curious sculpture in the tympanum over the south door. The Rev. H. Moule explained that it was hidden until about sixty years since. A former clerk had the credit of having made the discovery by removing the plaster, and his (Mr. Moule's) son, about two or three years ago, took off two or three coats of paint, and laid open the cross in the figure. It had been spoken of as St. George and the Dragon ; but there could be no question that it was intended to represent the vision of St. George before the battle of Antioch. The

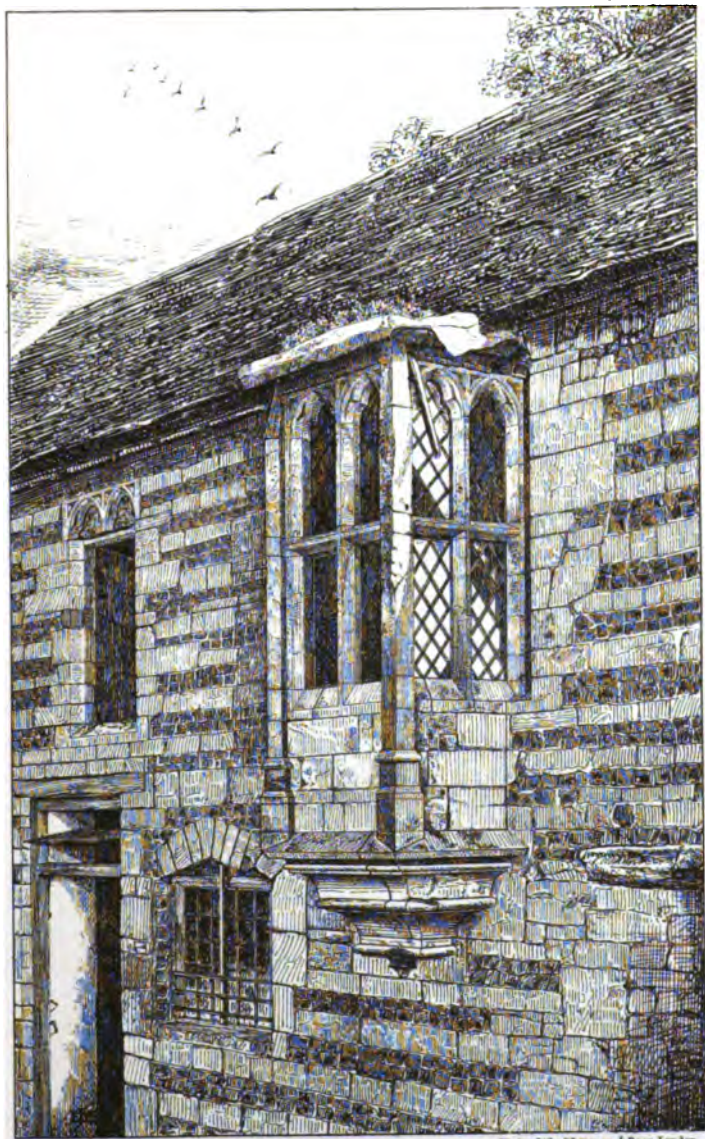


Photo - Loke Whitman & Barn, London.

CERNE ABBEY

ORIEL WINDOW

figures were exactly the same as those in the Bayeux tapestry. He supposed the date of the sculpture was about 1090. Mr. Planché quite agreed with Mr. Moule's view; the sculpture was of the eleventh century.

After leaving the church, Mr. Moule pointed out a spot where, in lowering a hill, about sixty skeletons were discovered. From the jaw of one of them he took a new coin of the time of Constantine, and from another grave a coin of Posthumus. Comparing these facts, and considering the bodies were buried in wood, they must have been interred about the time of Constantine.

The next move was to St. Peter's Church, of which Mr. Roberts said that the church appeared to him to be founded upon an earlier building, because the south door was certainly of Norman character. It was very curious that in all cases (and this was an instance) the south door was retained when the rest of the church was taken down. The archway of the south door was of the time of Henry III or Stephen, while the rest was late Tudor. The most interesting features in the church were its monuments. He was told the two figures had been brought from an abbey formerly in the town. Mr. Crickmay said that the same was the case with the archway; but Mr. Roberts said he hardly thought that could be so; he had very little doubt it was a relic of a former Norman church, which was pulled down, and the south door left standing, unless there were any records which showed the contrary. Of course documents would outweigh any opinion expressed by archæologists. It was precisely the kind of work they found in hundreds of churches throughout the country where the rest of the church was pulled down and the south door remained. He knew of no instance where a Norman doorway had been imported into a church. In reply to Mr. Planché, Mr. Cunningham said the friary was about one hundred yards from St. Peter's. Mr. Roberts remarked that St. Peter's might have been in the circuit of the friary and within its gift. He was sorry there was not some one present who could speak more authoritatively on the subject. Mr. Planché then gave a short description of the monuments, observing that there was little to say respecting them. When once figures were removed from their original position, there was an end to everything specific unless there were some wonderful marks upon which a theory could be founded. As regarded the armour, there was not the slightest doubt it was rather late in the time of Edward III. Hutchins called the figures crusaders simply because their legs were crossed; but the editor of the new edition of Hutchins's history had very sensibly put that question altogether at rest. He (Mr. Planché) had taken some trouble in this matter some time ago, and quite convinced himself that crossing the legs of figures was merely a conventional mode of sculpture. It had nothing to do with

the vow to go to the Holy Land, or with having been there. If it meant anything it meant a right of gibbet or judgment, or holding courts of their own, possessed by feudal lords. All the ancient sculptures of kings had the legs crossed, some of them in a remarkable way, above the knee. With respect to the figures in question, he could not tell, unless he studied the records, whether they were taken out of the friary. There was a tradition that St. Peter's was founded by Geoffrey de Ann, or Vann, and his wife.

"Geoffrey de Vann and his wife Ann
Built this church without the aid of man."

There was no information by what means this was done, whether by miraculous aid, or by the extreme industry and skill of the architects. He found there was a family of that name existing in the county in the time of Edward I, and an abbot of Cerne as late as 1468, of the same name. Two of that family might have been represented by these warriors, but there was no possibility of ascertaining it at present. The figures might have been painted and gilt, and perhaps if they were scraped there might be some remains of armorial bearings on the surcoat. He found there was a brass here also to the memory of the widow of Robert Moore, who had the peculiar name of Johanna de St. Omero. That brass had disappeared, which was a great pity. It was about the time of these warriors or rather later. Therefore he would have liked to find out whether either of them was the husband of the lady who was buried here. But he could not build a theory on such data as those before him. The figures were perfect specimens of the military costume of the time of Edward III. Hutchins says they are in complete mail, but that was not so; they were in the plate armour of the period, of which they were a very good specimen. The figures were by no means in their original places. They had been stuck up in windows in a most extraordinary manner. They had been, perhaps, on altar tombs and under canopies. There was, however, no light to be thrown upon them without the knowledge of the friary from which they were said to have been taken.

The party then proceeded to the Gaol to inspect the Roman tessellated pavement disinterred some years since, and placed in the Prison Chapel. Other antiquities were also examined, and a vote of thanks having been given to Mr. Lawrence, the next visit was to the Museum, where the Rev. H. Moule explained the ornaments and coins found on the skeletons above-mentioned. The Rev. W. Barnes also spoke of the so-called Kimmeridge "coal money," which he proved to be nothing more than the refuse left after turning rings, etc., in a lathe, and it was stated that his view was endorsed by the Association. A sword, believed to have belonged to the Duke of Monmouth, and said to have

been left by him on his flight from Sedgmoor, was sent in for inspection by Major Templer, whose brother bought it from a Somersetshire family, in whose possession it was said to have remained ever since it was left by the Duke at a cottage of their ancestor when the Duke fled. Thence to the amphitheatre, where the Rev. W. Barnes had proceeded but a little way in his description of the earthwork when the rain set in so furiously that a general rush was made to the railway station, where the members and their friends took possession of the carriages, and started for Weymouth at half-past six.

At the evening meeting, the chair having been taken by the President, Augustus Goldsmid, Esq., F.S.A., read a paper upon "The Municipal Institutions of Transylvania and Hungary," which, he said, were in many important respects analogous to our own. In the countries he had mentioned there was shown to be a greater resemblance to our constitutional and municipal institutions than to those of any other European nation. He gave a short geographical outline of the situation, and particulars of the inhabitants. Previous to the year 1848 he showed that the Hungarian county and municipal regulations were very similar to those of early English times, and that they had houses both of lords and commons. The peers were hereditary, like ours; but with this exception in the constitution of the Upper House, that all the sons of peers, lords-lieutenant, and bishops, were allowed a seat there. The commons were elected by open voting; and although, as in this country, bribery was not recognised, still treating was resorted to *ad libitum*, and distinctive colours worn. The members of the House voted and acted in accordance with the instructions furnished by those whom they represented, and received payment at a specific sum per day. The House was under the presidency of a Speaker, and there was the same power for its dissolution as in England. The county organisation was in the hands of a lord-lieutenant and sheriff, with jurisdiction through a sheriff's court. County meetings were held four times a year, corresponding to our quarter sessions, when the settling of the taxes, the repairs of the roads, and provisions for widows and orphans were provided for. The municipality consisted of a mayor and town council, who made the tax for lighting the various towns. Unlike England in this respect, there were no poor-laws throughout the two countries, whilst for educational purposes there was an abundance of schools. There were guilds everywhere, and many fraternities, especially among the Saxons. The custom there prevailed of repurchasing estates in families formerly belonging to their forefathers. All freemen were equally noble, and sometimes whole villages were made free for their defence against the Turks. There was no power of eviction against a tenant by a landlord. Throughout the land there were fortress-churches, or castles of

refuge, for the protection of men and cattle during the incursions of the Turks. The language, customs, and dress of the people were treated upon; and in conclusion Mr. Goldsmid expressed a wish that Hungary might become better known and understood in England.

The Rev. W. Barnes, B.D., said he should like to ask Mr. Goldsmid one question upon a matter in which he had long been seeking for information. He should like to know whether Mr. Goldsmid had found any great difference between the people, language, and laws of Transylvania, and those of Hungary. The Hungarians had a speech which was Turanian, with Latin and Greek; whilst in Transylvania it was Teutonic, which was very similar to our own. In proof of which he quoted a line from the *Song of Solomon*, "I sought him and found him not," which in the Teutonic tongue was an almost similar reading, thus, "Ic saht en arber ic fand an naet."

Mr. Goldsmid, in reply, said that Mr. Barnes was perfectly right and thoroughly wrong. In Hungary there were about ten distinct populations; and in Transylvania there were, besides the Magyars (the pure Hungarians, the dominant race), a large colony of what were called Saxons, whose dialect was exceedingly akin to English, and who came from part of the Rhine in Franconia, about four hundred and fifty years ago. These men were pure Teutonic Protestants, and had the evangelical church organisation and ritual amongst them.

Mr. W. H. Black remarked that if he understood Mr. Goldsmid aright, he said the care of orphans within the several counties in Hungary was a sort of municipal matter, and that it was peculiar. This was far from being peculiar, inasmuch as the greatest municipality in this country, and consequently those which were founded upon strict analogy to it, maintained the right of disposing of the estates of the orphans of their freemen, and had the actual custody of their lands and goods. He could say, from examination of the records of the Court of Aldermen, that they were occupied to a great extent with the accounts of the guardians, from the most remote time, appointed for the administration of the money and goods left by their freemen. There was still existing in London a Court of Orphans, a branch of the administration of the city of London. He was surprised and delighted to find that in a matter of such great antiquity they had an analogy in Hungary. He made out these institutions to be Roman in their origin, and was glad to find that in a place where the Roman language was preserved in as great purity as any part of the world, the people had also preserved this excellent Roman institution.

The President, in adverting to the payment of members of Parliament, said that for sixty years Milborne Port was without a member, having sought to be relieved of the expense of maintaining one. About the time of Charles I the borough became somewhat richer, and applied

for a charter asking to have the liberty of returning members. This was granted; and the borough was represented until 1830, when, by the passing of the Reform Bill, it was disfranchised. The state of things was now altered, for instead of paying members, large sums were, he fancied, paid for the honour of representing Weymouth and other boroughs in Parliament.

Mr. Gordon M. Hills, in the absence of the author, read the following paper by J. W. Grover, Esq.:

“ON ROMAN CHRISTIANS IN BRITAIN,—EVIDENCES AT FRAMPTON.

“The question of Roman Christianity in Britain is, perhaps, one of the most important connected with archæology, and takes its place amongst the great supporting columns of the structure of English History; it is a subject, I venture to say, whose surpassing interest is alone exceeded by its deep obscurity: like the star of evening, it grows brighter as the darkness increases around it, and, like that star, it fixes the attention and awakens the reflection of the mind. Frampton has a national interest, for it declares a great fact. Some places are famous for legends—indeed, owe their very existence to the breath of tradition. Such an one is St. Alban's, the city of the proto-martyr of Britain. We have lately been told by a great man, at a great meeting in St. James's Hall, that all England should feel an interest in St. Alban's, because of its traditionary fame; and that that interest should not end in smiles, but in a practical £60,000 for the abbey church. I say England should feel an interest in Frampton, for on the sacred ground there is inscribed the first known emblem of the Christian faith in Britain. Good King George III, aided by the regiment of militia, opened these pavements, and Dr. Lysons made some beautiful drawings of them, which have been photographed by Mr. Pouncy of Dorchester; so that *replicas* of Lysons are accessible to all, although the original work is out of print. I must refer to those well-known plates; for, owing to the difficulties of the site, we are unable at this congress to see the originals. According to the plates, then, it will be noticed on the principal pavement, at the chord of the apse, that there is the early Christian emblem, the *chirho*, as it is called, or the first two letters, in Greek, of the name of Christ. I may briefly mention, for the benefit of those who do not enter into the subject of Christian iconography, that this emblem formed a species of masonic sign amongst the early faithful; and the sign of the cross was in use from very early times for the object of secret recognition in days of persecution. When Christianity became victorious, the emblem of the despised and persecuted sect was worked in purple and gold on the regimental colours of the Roman armies, and in that form was called the ‘Labarum.’ We Britons have it now in a modified and

exemplified form on the Union Jack. The uncovering of this remarkable pavement, by the militiamen under George III, gave rise to much discussion, as nothing like it had been found in Roman Britain. The great Lysons declared that it must have been the work of later ages. We have, however, improved in archæological knowledge since Lysons's time. The whole pavement, monogram and all, is Roman work. Without careful examination, it would be impossible to say that the whole was executed at the same time; and it probably was not, the sign being most likely interpolated after the conversion of Constantine. This appears more credible, as the rest of the pavement indicates rampant heathenism. We have, indeed, an anomalous inscription to Neptune; and the head of that divinity, evolving dolphins from his mouth, in close proximity to the Christian sign. Now, as I have said on a previous occasion, this is not surprising; we find the same confusion of ideas prevailing in the Christian catacombs themselves. Inscriptions have the pagan headings, to the 'Gods and Shades.' Constantine's faith was never strong enough to induce him to discard his beloved Sol Invictus, the Sun-god Apollo, whose memory has descended to us in our Sunday. The Roman Lord of Frampton perhaps became a Christian like his emperor, and to celebrate the event he interpolated the monogram amidst the forms and figures to which he had been used all his life.

"But there is a more interesting medallion still, to which I would particularly draw your attention: it is in another room, not far removed from the first. The centre medallion here shows a portrait of a mild and intelligent head surrounded by a nimbus. I have formerly suggested that this is intended to represent the head of the *Christus*. If so, it is the most interesting mosaic upon record, and quite unique. The general Christian character of the whole will hardly bear question, I think, on examination, more especially when the proximity of the undoubted monogram is remembered. Here we have four distinct Greek crosses; four Tau crosses of the Egyptian type with equal arms; ten fish; four heads with cornucopiæ, denoting plenty; and in the centre the head with the nimbus. In examining the central portrait, it is well to remember the description given of the personal appearance of the Christus by Publius Lentulus, the proconsul of Judæa, which description has, I am aware, been regarded as apocryphal by some authorities, but which without doubt formed the basis of those pictures of the Son of God which Constantine caused to be painted. 'This man,' says the proconsul, 'is of lofty stature, and well-proportioned, his countenance severe and virtuous, so that he inspires beholders with feelings of love and fear. The hair of his head is of the colour of wine, and from the top of the head to the ears straight and without radiance, but it descends from the ears to the shoulders

in shining curls. From the shoulders the hair flows down the back, divided into two portions after the manner of the Nazarenes; his forehead is clear and without wrinkle; his face free from blemish, and slightly tinged with red; his physiognomy noble and gracious; the nose and mouth faultless. His beard is abundant, the same colour as his hair, and forked. His eyes blue, and very brilliant. His countenance is marvellous in seriousness and grace.' One difficulty occurs to which I think it right to draw attention. The Christian nimbus, according to Didron (p. 99), is not found on well authenticated monuments in the catacombs anterior to the sixth century. It was, however, in use amongst the pagans in much earlier times. One instance of its existence most certainly occurs, where it surmounts the head of a Venus; and I think we must not be too hasty in denying the Christian character of the central Frampton medallion on that account. The artist who produced the work was evidently accustomed to pagan ideas, and he would treat the head of the *Christus* as a deity, in precisely the same way as he would a pagan divinity, and give it the same attributes and conventionalities. The confusion of ideas has already been noticed, and is only too apparent in the pavement where the monogram occurs.

"I will finally draw attention to the fish. The extraordinary number of fish delineated in early Christian catacombs is well known; they are also seen on sarcophagi, seals, rings, lamps, etc.: they were the standard symbol of the faith in early ages. As Tertullian says, 'We are little fishes in Christ, our great fish; for we are born in water, and can only be saved by continuing therein.' Julius Africanus, again, calls Jesus Christ the 'great fish taken by the fishhook of God.' On the white marble anbo at Ravenna, called the throne of the Arian bishop, there are ten fish, the same number that we observe on this pavement. Viewed in connection with the context, I think there can be little doubt as to the figurative character of the fish on the second Frampton pavement."

The writer, having thus dealt with this interesting local antiquity, referred to the early faith, which has been recorded in various parts of Roman Britain, and concluded his paper thus:—"I venture to hope that the fragmentary evidences I have enumerated may show that the question is not altogether beyond the bounds of solution. I trust others may take up the argument where I have left it, and place in clearer light the story of the early conversion of this country to the Christian faith. Investigations on this subject, where etymology and mythology are so dependent upon the various races to which they belong, must necessarily be unsatisfactory. It must be sufficient for me here if I have been able to draw attention for a brief moment to the actual existing manifestations of the great heathen god

and goddess who ruled in Britain, till they fell before the advent of the Lord of Light, whose earliest foot-print, and possibly portrait, are to be seen in the Frampton pavement."

Professor J. Buckman next delivered an address on "The Flint Implements and Weapons of Dorset." He said he had now been a resident in the county of Dorset for some eight years, during which time scarcely a day passed without his picking up two or three flints which at first puzzled him considerably. At the time he came into the county people observed numbers of flints, and it was supposed that all the marks on them were the result of accident. He would now exhibit a few specimens, which he had no doubt would at once convince those who saw them that a very great number of the flints picked up had been very carefully shaped, and belonged to a period in history when flints, in fact, did as much for the people as steel did now in the present day. The flints he had picked up were principally found on a farm of four hundred or five hundred acres between Ycovil and Sherborne. There was scarcely a field in the upper oolite formation that had not some hundreds of flints lying about, nearly all bearing evidence of manufacture. It was rather curious that these were not recognised nor understood till 'Flint Jack,' known to most antiquaries, showed how very easily such implements could be manufactured. Seeing that they could be made so very readily, people naturally came to the conclusion that they could not have found their way into the places where they were discovered by accident, and that they must have been made long before Flint Jack ever thought of them. All those on the table which were picked up on the Holne Farm were picked up by himself, and showed by the markings, which proved their great age, that they could not have been manufactured in modern times. Seeing him pick up a flint, a friend pointed out the important fact that in times gone by, when flints were used for guns, they had frequently picked up in the fields flints which served the purpose very well indeed. The flints before him, however, were shaped in a peculiar way, and there could not be the slightest reason for supposing that they were ever manufactured for ordinary purposes. He had besides finding flints at Bradford Abbas, found them at Portland, where in the Portland oolite was a bed of stone called *chert*, a silicious substance very like flint. It appeared that the ancient people in Portland who made these stones very often used chert instead of flint. At Lyme Regis during a short stay he came upon a position which he should say at once had been used for the manufacture of these flints. There were flint implements in every stage of manufacture, and he had not the slightest doubt that such was the case. There were unfinished flints, celts, and other implements. He had a very good specimen which had been found at Maiden Castle, and being in the neighbourhood of Dorchester the

other day he picked up four flints which he exhibited. It was evident by their age and marking that they had been struck off a considerable time. There were also several celts from Wiltshire and different parts of the country, and two fine axes, some arrow-heads, and other implements. A few years ago he found some pieces which showed clearly that they were portions of celts, some of them manufactured with very sharp edges and very carefully polished. With regard to the celts, he might say that they were generally made of large and fine pieces of stone sometimes beautifully coloured and polished. He had no doubt that they were capable of being re-sharpened from time to time. It was impossible to exactly classify all these examples, but he would refer to some of them. The celts were entire and in various sites, showing that they were made by some people and scattered over the face of the country. The most interesting objects were the arrow-heads. One form was the barbed head and another the leaf-shaped arrow-head, the latter being very delicate and liable to be broken. They appeared to have been chipped into different forms, and not ground down to a polish, showing that, instead of the flakes being roughly knocked off, they must have required many blows with delicate instruments. The other implements had very likely been used in manufacturing those he had mentioned. They were said to have been thumb-scrapers. He thought on examination they would find that they were very carefully made, some being larger and some smaller, all being chipped at the edges. They occurred in hundreds all over the county. He directed attention to a peculiar implement with a notch in the side, in all probability for the purpose of fastening it to a stick, when it was, perhaps, used as a small hammer for the delicate part of the arrow-heads, which were probably made with implements of this kind. There were also some delicate flakes chipped from large flints, apparently of the finest kind. He expressed his belief that if the subject of his paper were inquired more deeply into some very curious and interesting results would be obtained. Examination of the specimens would at once remove all doubt of their formation being accidental.

The Rev. Mr. Barnes remarked that they all knew the Chesil Beach, which was so called because the word *chesil* meant a pebble or hard stone. There was also a carpenter's tool called a chisel, and he believed that name was first given when the chisel was a *chesil* or flint.

Mr. Black produced some flints found during the week at Maiden Castle. The first, he said, was apparently a small knife. He had also a document which had been before them the other day, and he was now requested to say a word or two about it. The three seals it bore were impressions of the very seal, the original of which was shown them in the Guild Hall; and there was also on it a pedigree showing the descent of Eleanor, whom Edward I married, from Alphonse, King

of Leon, and his wife ; and this accounts for the arms of Castile and Leon on the seal. He had also a quantity of other documents ranging from the time of Edward I to the Long Parliament, which a gentleman present had brought him. There was one relating to Montgomery with a seal very like that of Weymouth. There was also a curious little paper of the debates in Parliament, of 1640, noted down from memory, for the information of the members. It would, of course, occupy the meeting far too long if he were to attempt to go through these documents *seriatim*.

Mr. T. B. Groves then read the following short paper on Agglestone : " Agglestone, or Egglestone, is the name given to a rock of large size, which from its peculiar shape and position has frequently been considered to have some connexion with the Druidical worship of our heathen forefathers. As time would not permit the Association to visit the spot, I have caused several photographs to be taken, so that persons interested in the subject may be enabled to judge for themselves as to whether it does or does not merit the title of ' cromlech,' which some have conferred on it. The stone is situate on the heath, about a mile from Studland. Its neighbourhood is not barren and dreary, yet it possesses a certain charm for the lover of wild, natural scenery. It can scarcely be approached by wheel-conveyance, though there is a track used by turf-cutters that leads up to the crest of the hill that overlooks it. The heath hereabouts undulates a good deal, so that Agglestone, when approached from the Corfe side, cannot be seen until one has arrived within a few hundred yards of it. It then forms a very striking object, and at once becomes the chief point of interest in the vast panorama, including Poole, Poole Harbour, the Little Sea, and Studland, with the more distant Hampshire coast and the Isle of Wight, that now meet the view. In its vicinity several barrows are to be found, that are believed to be of artificial formation. Puckstone is the name given to one that resembles Agglestone in character, but the stone on its summit has fallen down. Its name is derived from *puck*, the Anglo-Saxon for ' fiend.' Various derivations have been suggested for Agglestone. Some say that its first syllable is taken from *hagge*, Anglo-Saxon for ' witch'; others from *eggel*, A.-S. for ' sharp'; others, again, affirm that *halig*, A.-S. for ' holy,' is its true derivation. The country people call it ' The Devil's Night Cap,' and have a tradition that it was hurled by his Satanic Majesty from the Isle of Wight, for the purpose of destroying Corfe Castle, but that it dropped about in the place where we now find it. The stone is supposed to weigh about four hundred tons. Its shape is irregular, and will be understood by reference to the photographs I have the honour to present to the meeting. The rock of which it is composed is known here as heath stone, a coarse-grained sand-stone, the cementing matter of which is carbonate of lime and

peroxide of iron. Geologically, it is referred to the series of strata that immediately overlay the Bagshot formation, of which the heath consists. It undoubtedly stands in its original position, and owes its preservation to its greater hardness having enabled it to resist the denuding action that removed the rest of the stratum from its neighbourhood. It has been said that the stone was originally larger, and that considerable quantities of it were carried away for use in building ; but inspection of the quality of the stone, and of the track there, lends little importance to the statement. Whilst none can positively affirm that the stone was raised to its present position by human agency, it is by no means improbable that it owes its figure to that cause. Certainly the conical hill on which it stands has all the look of being artificially shaped.

"I will conclude by giving the dimensions of the stone, and of the hill, as I find them in Hutchins. The conical hill is 90 ft. in perpendicular height: the slope of the steepest (the east) side is 300 ft.; on the west it is much less steep. It is clothed with heather, gorse, and fern. Agglestone is 18 ft. high; the girth at bottom is 60 ft., in the middle 80 ft., near the top 90 ft. Several smaller stones, one of sixteen, another of nine tons, or thereabouts, are found on the top of the hill by the side of the greater stone. The dimensions of the Puckstone are about 10 ft. by 8 ft."

Mr. E. Leven then read the following curious Latin verses explanatory of the name "Cerne," and in allusion to the legend of St. Augustine's visit there. They occur in a thirteenth century MS. in the British Museum (Cleopatra, B. ix, f. 15 b, -16), to which reference had been made during the morning's excursion.

"Vos qui transitis, si nomen scire velitis
 Istius villæ, primam (*sic*) convertite mille.
 Quem video laus digna Deo, laus debita detur.
 Cernelium quia cerno Deum locus iste vocatur.
 'El' est Hebraicum verbum, sed 'cerno' Latinum.
 Ex his compositum dicite Cernelium.
 'El' Deus est cuncto; 'cerno' movere Latini;
 Signat Cernelium sic bene cerno Deum.
 Integra stat Cernel, si junxeris hæc duo, Cern. El.
 Ex junctis Cern el fit villula nomine Cernel.
 O felix Cernel, urbs jam non villula Cernel.
 Quod sic crevisti, tribuit tibi visio Christi.
 Hic Augustini fons est, ad cujus honorem,
 Sæpius in vini converti[tur] unda saporem.
 Hic Deus oranti comparuit, hic prece Sancti
 Rupes nativa producit flumina viva."

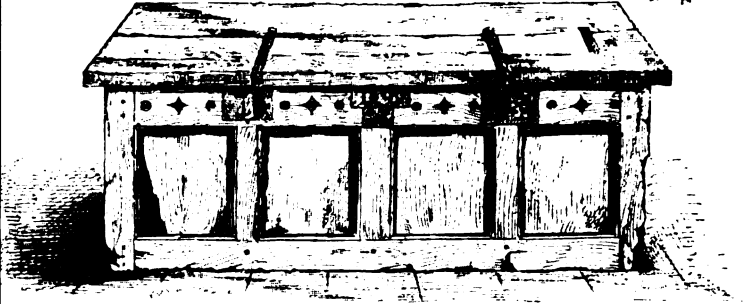
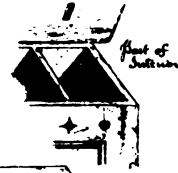
Mr. Leven also said that he would read them a translation which he had made of the foregoing lines, in the last of which the false quan-

tity had, no doubt, shocked them very much. If any one could supply a more accurate reading of the second line, he should be much obliged ; but the Latinity was so "shaky," that he much feared that it would puzzle even a senior classic or a first-class man. He would, however, with their permission, now present them with his version of it :

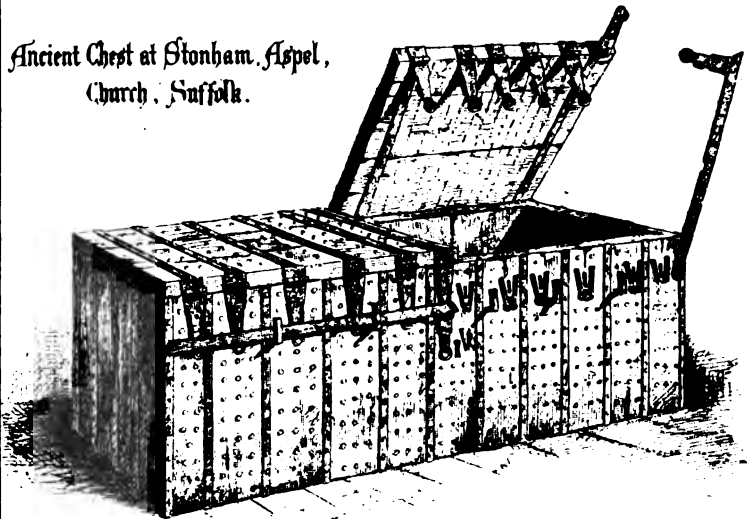
"Ye who pass by, if you would learn from whence
This town is named, first turn it thousand-wise.
Give honour due to God whom I behold.
'Tis called *Cernel*, for God I here discern.
'El' is a Hebrew word, but 'cerno' Latin.
And of these two say *Cern-el* is composed.
All know that *El* means *God*. *Cerno* to this
The Latins added. Hence 'I God discern'
Rightly expresses *Cern-El*. Join these two,
One word will then be formed, as thus, 'Cernel.'
Happy Cernel ! A city now thou art,
No longer a small town ; and this the cause
Of thine increase is, that thou hast seen Christ.
Here is Augustine's fount ; to honour whom
The water oft assumes the taste of wine.
Here, as he worshipped, God appeared to him ;
And here, in answer to his sainted prayer,
The living streams gushed from their native rock."

The usual vote of thanks to the readers of papers and to the President having been passed, the meeting was adjourned to the following day.

Ancient Chest at Combs Church,
Suffolk.



Ancient Chest at Stonham Aspel,
Church, Suffolk.



J. Street del.

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ON CHURCH CHESTS.

BY H. SYER CUMING, ESQ., F.S.A. SCOT., V.P.

By the Synod of Exeter, held in the year 1287, every parish was commanded to provide "*cistam ad libros et vestimenta*"; but long before the promulgation of this ordinance, few of our venerable churches were, probably, without a great ark, chest, coffer, hutch, locker, or strong box, as it is variously denominated, wherein were deposited the sacred utensils, priestly garments, and other valuables appertaining to holy rites and ceremonies, together with some of the most important registers belonging to the establishment.

At Hales Owen in Shropshire, Newdigate, Surrey, and in other of our country churches, may be seen rude chests formed of portions of the stout stems of trees split longitudinally, hollowed out in the manner of a trough, and bound with numerous straps of iron. Such monoxylon trunks have been pronounced Saxon and Norman, but there is little about them to guide us to their precise age; and whilst some may have a valid claim to remote antiquity, others are, in all likelihood, at least as late as the fifteenth or sixteenth century.

The oldest church chests of which the age can be determined with certainty, are of the Early English period, dating from towards the end of the twelfth to the close of the thirteenth century. Of this epoch are the chests at Graveney and Saltwood, in Kent; Climping, in Sussex; Stoke Dabernon, Surrey; and Earl Stonham, Suffolk. The two latter examples bear a strong resemblance to each other both in

build and decoration. The front of the Stoke Dabernon chest is carved with three roundels filled with elaborate geometrical designs; and the front of the Earl Stonham chest has four such roundels, and is in this respect somewhat more enriched than its likeness; but unfortunately its broad, flat legs are broken off, so that it cannot rank of equal perfection with the Surrey specimen, which is still stilted on the planks forming the jambs (if they may so be called) of the face and rear of the coffer. The sketch of the Earl Stonham chest, which I produce, was kindly made for me by Mr. Watling.

A church chest of very peculiar character, apparently belonging to the very close of the Early English period, is engraved in our *Journal* (iii, p. 201), the original being still preserved at Newport in Essex. The front is decorated with three tiers of ornaments: the upper consisting of twelve shields; the second of lozenge-shaped panels, the centre of each being filled with an elegantly designed device of cast and gilded pewter; and the lowest band is occupied with a series of twelve circles, the pewter centres of which have fallen out. Traces of various coloured pigments can be detected on the exterior of the chest; and the interior of the lid is divided into five panels, the centre one being filled with a painting of the crucifixion, and the lateral ones with figures of St. Peter, the Blessed Virgin, St. John, and St. Paul. This highly curious coffer is partitioned into three compartments, stands upon four low slabs placed at the angles, and has a pair of drop-handles at either end.

The carving on the fronts of the church chests of the Decorated period of architecture, were generally made to harmonise with the style which surrounded them. They are frequently panelled by buttresses, and the divisions filled with arches and tabernacle-work of much elegance. Another feature of the age is the employment of pillar-shaped legs and square plinths in lieu of the broad, flat stilts seen with chests of more remote times. Good examples of this period yet remain at Haconby and Huttoft, Lincolnshire; Mary Magdalene, Oxford; and Faversham and Wittersham, Kent. The latter is a noble piece of carpentry, with recessed ends, and front richly sculptured with tracery, divided into six compartments by plain stiles, and having at either extremity panelled jambs decorated with rhombic figures, with a saltire

cross in each, such as are at times found on Early English chests. The flat lid of this Wittersham coffer is secured by three padlocks, the iron hasps and staples for which are very strong.

In our *Journal* (xxii, p. 272) is given an engraving of an elaborately embellished oaken chest, of the fourteenth century, at Brancepeth Church, Durham, the front of which has at either end a tier of three panels, each occupied by the figure of some bird or beast, and the centre covered with an arcade resting on a base of lozenge-shaped panels filled with tracery.

The church chests of the early part of the Perpendicular period did not differ materially in adornment from those made during the Decorative era. This fact is pretty well exemplified by examples in the churches of St. Michael, Coventry; St. Mary, Cambridge; the Chapter House, Oxford; and Guestling, Sussex. In our *Gloucester Book* (p. 303) is a good representation of the chest in Frettenham Church, Norfolk, made apparently about the end of the fifteenth century. The front and ends are carved with an arcade of semicircular-headed arches, and the spandrels filled with long-leafed trefoils. It is secured with a fixed lock, no provision being made for padlocks.

As time advanced, the carving on the church chests became less flamboyant, and a device termed the "linen pattern" was frequently introduced into the panelling. As one instance among many that might be cited of the presence of this form of embellishment, reference may be made to a fine oaken chest in the Forman collection at Pipbrook House, Dorking.

Fanciful designs and figure-subjects are exhibited on a few of the church chests of the Perpendicular period. Thus in Harty Chapel, Kent, is a chest on the front of which are carved two knights in armour tilting at each other; and in the vestry of Southwold Church, Suffolk, is a chest with St. George and the dragon sculptured on its front, the work evidently of the time of Henry V. And to the same age belongs a remarkably fine chest of oak in the treasury of York Cathedral, on the front of which is carved the legend of St. George and the fair lady he rescued from destruction. In the distance, on the sinister side, is a view of the city of Selene, the king and queen being represented gazing from

a tower; and on the dexter is the first meeting of the Princess Cleodolinda, or Sabra, and the knight, whose horse stands immediately behind him. Below this tableau is the fierce rencounter with the fearful quadrupedal dragon, whose jaws seem just pierced by the mounted champion. On the same level with the fight, and immediately beneath the city, is shown the wounded monster being led by the virgin princess; behind whom rides the victorious saint in a conical bascinet, with ample camail, large hanging sleeves, and the guige of his shield passing round his neck, the whole equipment being that of a warrior of the reign of our fifth Harry.

We must now mention a few chests belonging to the Perpendicular period of architecture, which present a very different aspect to any yet spoken of. There is in Stonham Aspel Church, Suffolk, a coffer of a very remarkable character, which so far as internal division goes may be compared with the one at Newport, Essex, but their resemblance extends no further. This curious example is of chesnut wood, 8 feet in length, 2 ft. 3 ins. in height, and 2 ft. 7 ins. from front to back; and is entirely covered on the outer surface with sheets of iron $4\frac{1}{2}$ ins. in width, the joinings being hid by straps. The two lids are secured by fourteen hasps; the second from the left locks the first, and the hasp simply covers the keyhole; the fourth locks the third, etc. After this process is finished, a bar from each angle passes over them, and is secured by a curious lock in the centre, which fastens them both. The interior of this gigantic chest is divided into two equal compartments by a central partition of wood, the one to the left being painted red; the other is plain. Each division can be opened separately; the rector holding four of the keys, and the churchwardens the others, all being of different patterns. Mr. Watling, who has kindly furnished me with a sketch of this interesting piece of ecclesiastical furniture, states that it is now employed to hold coals and coke for the supply of the stove in the church: a purpose to which the old chest at Compton, Surrey, is also applied. I am well aware that this Stonham Aspel coffer has been referred to a very early period, but I believe it to be a fabric of the latter part of the fifteenth century. (See Plate 14.)

To the same era I would also venture to assign certain trunk-shaped chests which some have considered of remote

antiquity. The class I now indicate have coved lids which, with the rest of the timbers, are frequently thickly bound with broad bands of iron, and have at times annular handles swinging at their ends. A good example of one of these coffers is kept in a chamber over the south porch of Southwold Church, Suffolk; of which Mr. Watling has obliged me with a sketch, and which closely resembles a chest in the vestry over the porch of St. Nicholas Church, Ash, engraved in Mr. Planché's *Coiner of Kent* (pp. 37, 199).

In the first half of the sixteenth century we occasionally find the panels on the fronts of the great chests filled with good-sized profile busts and royal and other armorial bearings; but most of the church coffers of this century display no pretence at ornamentation. Two plain but yet curious examples are to be seen in Combs Church, Suffolk, of which sketches by Mr. Watling are before you. The angles of one are strengthened by straps of iron; and its stout, flat lid is secured by three locks, the middle one being very much larger than its companions. In this coffer are preserved two sacramental flagons of pewter, made in the seventeenth century.

The second chest at Combs Church is of higher interest than the one just described. It has four panels on its front; and above the centre stile, and just beneath the flat lid, is the date 1599; and immediately below it a square tablet carved with five discs, said to be typical of the five wounds in the body of our Lord. Above the next stile, on either side of the centre, is a lock with a large square plate; and above each panel is cut a rhombic figure between two circles. Towards the sinister end of the lid is a slit; and beneath it, within the chest, a trough or till for money, this portion of the strong box having been employed for the reception of the sacramental offerings; and whilst applied to this purpose, it is stated to have stood in the chancel of the church.¹ Before quitting this curious object, it must be observed that the date carved on it refers, in all probability, to some addition or repair then made, for the coffer itself must have been built some fifty or sixty years before 1599. (See Plate 14.)

There was a good, plain, substantial oaken chest formerly belonging to St. Mary, Newington, Surrey, which in recent

¹ This is not the first church chest which has been converted into a money-box. See II Kings, xii, 9, and II Chronicles, xxiv, 8.

times was kept in the old rectorial house hard by the church. It was of late Tudor period. Its size may be given as between 4 and 5 feet in length by full 2 feet in height. It was stilted on tall, square plinths at the angles, had its front divided into three panels, and either end furnished with strong iron handles swinging between staples. I doubt not that this venerable coffer was removed to the rectory for *safety* when the old church was pulled down in 1792, and never got returned to its proper place. It was standing in the hall when I last saw it, on March 3rd, 1860, and between this date and September, 1862, it seems to have vanished. No one imagines that it has been chopped up for fire-wood; but there is a surmise that it was utilised by a free and easy individual, upon whose grave, however, let us rather drop the tear of pity than cast a reproachful word.

Little need, nor indeed can be said respecting the church chests of the Jacobean and subsequent periods. The fine old oaken coffers, with their not unfrequently elegant enrichments, have been succeeded by plain deal boxes, ugly and clumsy in build and aspect; but as a taste for Gothic architecture revives and spreads, we may fairly look for church chests of more becoming character, and many of the examples referred to in this brief paper are well deserving to be taken as models for the guidance of the art-workman.

NOTES ON WAREHAM AND ON EARLY CUSTOMS AND MONUMENTS OF DORSET.

BY W. H. BLACK, F.S.A., PALÆOGRAPHER.

SUCH is the title of a communication set down for me in the programme of this Congress, as if I had not more than enough to do in reading, translating, and explaining the records and documents innumerable which this county affords for the exercise of my office of palæographer. They are not inscribed monuments which I now undertake to read and explain, but monuments of old, understood well enough before the barbarous Teutonic and Scandinavian hordes overran these islands and the west of Europe, destroying and obliterating wherever they went; leaving little or nothing

but the undying traditions of ancient but subjugated inhabitants, the customs and boundaries that never could be utterly forgotten by the Romano-British women, old men, and children, when the men of robust health and strength were carried off to defend the continental provinces, and the Roman legions and their foreign auxiliaries were recalled to save, if possible, Gaul, Italy, and Rome herself, from the ravages of Goths and Vandals.

While, therefore, every inch of boundary and every peculiarity of custom, were preserved in the memory of the genuine inhabitants of Britain and of its adjacent islands, the professional knowledge and skill of official men who were ordered home, or were murdered by the Saxon invaders, were lost: hence the ancient geographic measures and principles of measurement, the knowledge of making or ascertaining and correcting boundaries, and the true uses of uninscribed monuments, which had been confined to the breasts of the *mensores*, utterly perished in this country, and only popular and fluctuating and variable measures of length, weight, and capacity, were preserved (nor ill preserved) by the peoples of Britain. The monuments of art and beauty perished under the power of savage Goths; but the uninscribed and rude monuments, which had spoken volumes to the skilled Roman officers, escaped; and under various influences of veneration and terror these latter were preserved to us, until the stones were coveted and removed, and the land on which earthworks stood was "requisitioned" and usurped by modern innovators, whether farmers or railroad-makers, whether by the apostles or the dupes of modern economical but ill-considered "progress," or by ignorant and daring upstarts under pretence of "local improvements."

Let me assure my fellow archæologists that the ominous shake of the head, or toss of the nose, or grumble, growl, or sneer, when I have attempted to reproduce the secret professional knowledge of the ancients (which for nearly half a century I have tried to recover), have never deterred me from prosecuting my researches or bringing them forward in public societies on every reasonable occasion. I find men begin to say "Let us consider," or "There is something in it," or "Let us try," when they see that things as clearly demonstrable as the simplest geometric exercise are put before them, and they are invited to try their own rulers

and compasses. Last year I demonstrated to you that the boundaries of an inland county, Herefordshire, were fixed by means of the intersections of radial lines, with parallels of latitude distant five degrees from each other, and passing through a common centre (the Roman camp of engineers at Credon Hill), until they reached natural or other artificial (but previously established) boundary lines and points. No illiterate Saxon or Norman could ever have exercised such astronomic or geometric skill as the county of Hereford shows.

"But why a county?" they say. I have shown that the counties were smaller Roman provinces, made when Maximus or some other Roman emperor held Britain only, or Britain and Gaul together. The former and greater Roman provinces, whose names are preserved in the *Notitia Dignitatum*, have hitherto been laid down by guess, on pretended maps of Roman Britain; but they are recoverable in a different way, by means of the *ars finium regundorum* preserved in the remains of the Roman geometric writers, in their actual works throughout the Roman empire, and in their monuments here among us.

Fewer of such monuments are needed in a maritime county, especially one with a coast so well defined as Dorsetshire has; yet many are here, bearing relation to distant parts of our island as well as to the artificial boundaries of the county, and of its various internal divisions, the hundreds and the territories of boroughs, all which are laid out on principles and in measures clearly Roman. The object of this paper is to remark on some of these monuments, beginning with one which is peculiar to this county.

1. *Of the custom of Wareham and its significance.*—Among the peculiar customs collected by that sagacious Herefordshire antiquary, Thomas Blount, in his *Fragmenta Antiquitatis* (London, 1679, 8vo, p. 160), is one somewhat analogous to the remains of the general British custom of *gavelkind*, and to the special custom of *borough-English* (both recognised as part of the common law of England), which was a law or custom of inheritance of burgage-tenures in the burgh of Wareham, and absolutely peculiar to it. The success with which I have met in ascertaining the geographic significance of peculiar local customs elsewhere (as in the lawless court of Rochford, the watching of the ward-

staff in Essex, and the “swarfmoney” in Warwickshire, etc.) induced me to consider the possible meaning of what Blount first learned from a public record of 16 Edward I, and from that investigation I have been led to the following conclusions.

Not only the central position of Wareham in the extreme south breadth of Britain, but also the syllable *War* or *Wer*, as it is written in some old records,—that is, the British *Gwir* (truth), compounded in the Romanised names, *Viro-lanio*, *Verlucione*, *Verteris*, *Veromato*, etc., led me to conclude that the place was a testing position to determine the truth of some line or curve on the map of Britain. I tried, and found that *it stands*, and, as I believe from analogous cases in Britain, Gaul, and northern Italy, *it was designed to stand*, in a situation equally distant from two geographic points, which are, the North Foreland in Kent, and some principal land-point or points in Cornwall. Accordingly I drew lines on some of my maps (which somewhat varied in their projection of longitude accordingly as the meridians are made more or less apart by the map-makers), and perceived that a straight line drawn from the North Foreland through Wareham reaches, or nearly reaches, the Land’s End, apparently (in the most exact maps) the Logan Stone promontory, on the south side, rather than the Land’s End promontory on the west side of the peninsula of Cornwall. But that which was to me most observable is, that the distance from the North Foreland to Wareham is exactly equal to the distance from Wareham to the most remarkable Cornish cape, the Lizard Point, which is the most southerly point of Britain, being lower in latitude than the parallel of fifty degrees north latitude. Here, then, is an explanation of the equality denoted by the partition equally between male and female heirs. But there is more to come.

The line of distance between Wareham and the Foreland is obviously the measure which enables us equally to reach the Lizard Point. If this were true, it ought equally to enable us to reach some other observable point or established position; and so it does. The first of these positions is Boulogne-sur-Mer, the Gaulish port *Gesoriacum*, whence the imperial itinerary makes the ordinary public passage to Britain. A second line to the Continent leads to the very ancient Roman city of *Rothomagus*, now Rouen in Normandy:

Returning to the Foreland, a line double the length of that which reaches Wareham extends to a boundary-point which shall again be mentioned, namely that of "Berwick Bounds," on the shore, a little northward of the mouth of the Tweed. There are also measures across this country, diagonally, towards Ireland, which I cannot and need not precisely describe, since I find that I have not brought with me the maps on which the diagrams are drawn.

So much of this explanation as relates to the situation of Wareham in the middle of the south coast of Britain, or at least equally distant from its most salient geographic points, I lately mentioned to our Treasurer, who thought it remarkable, and submitted some questions to an eminent marine surveyor for investigation, whose report he has received, and it will be laid before you both here and in the pages of our *Journal*.

2. *The Giant of Cerne*.—This remarkable object appears to me to be one of the ancient landmarks made by the Roman surveyors in Britain, serving uses analogous to the stones, or circles of stones, and to the mounds. It is one of the class of monuments which we find cut on the slopes of chalk hills, and peculiarly notorious because they command the attention of all beholders, and the wonder of many. Of this class, the best known is the *White Horse*, near Wantage, in Berkshire, which has given rise to much speculation, and to modern imitations, such as the figure of King George III on a hill behind the northern shore of Melcombe Bay, near Weymouth; the *White Horse* on Marlborough and elsewhere. The *Whiteleaf Cross*, near Prince's Risborough, in Buckinghamshire, is a noble monument of this class, serving valuable purposes of geometric topography, some of which I long ago ascertained, and more await discovery.

The connexion between the Giant of Cerne and the Whiteleaf Cross is this. A straight line drawn through both of them reaches from the island of Ouessant, or Ushant, at the extreme north-west point of Gaul (known to the ancients by the name of *Uxantis*), to the north of the Nene, the middlemost of the three rivers which flow into the bay on the east of Britain called "The Wash."

A line from the sea-mark, or pharos, now called "St. Catharine's Chapel," near Abbotsbury, to the apparent uses of

which I called your attention upon the spot, if drawn to and passing through the Giant, comes out at or near Happisburg on the convex coast of Norfolk, where an ancient Roman place of great importance formerly stood, now covered up with drifted sand, excepting the top of the round tower of Eccles, which served both as a landmark and as a sea-mark.

A line drawn from the Giant of Cerne to another place of the same name, *North Cerney* in Gloucestershire, which at our Cirencester Congress, in 1868, I identified to you as the *Durocornovium* of the imperial itinerary, by exact measures, and which I emphatically distinguished from the place where we were then assembled, leads to the great *Trifurcium*, or meeting of the boundaries of the three southern Roman provinces of Britain, viz. *Britannia Prima*, *Britannia Secunda*, *Flavia Cæsariensis*, on the river Trent.

So much for the uses of this monumental Giant, considered merely as a geometric point, such as a mound or a stone, or the centre of a circle of stones, might be. Now let us consider its figure and direction, and what indications exist of any proper quantity applicable to it, for the purpose of verifying the *distances*, as the others verify the respective *positions*, of geographic objects on a map. My principal purpose in wishing to visit Cerne was to *discover* or observe the true position and lines of direction of this singular monument. Whatever blame may be due for leading some of our friends on such a dance, in the dripping rain, to view that

“*Monstrum horrendum, informe, ingens, cui lumen ademptum,*”

belongs to me only, and I accomplished my purposes. The Giant is a figure of Hercules holding a club in his right hand, inclined over his head, and stretching out his left hand. It is cut only in outlines, on a grassy down, and does not show a clear white surface, as do the other monuments of this kind, therefore it can only be distinctly viewed in the direction of an axial line passing through the head and body to the base line of the feet. The figure has been repeatedly printed, with measurements of its size, the most important of which are those of the axial line, 180 feet, and of the club, 120 feet. These numbers are obvious multiples of 60; and therefore the unit, which I understand from these indications, is a minute of a great circle: in other words,

the numbers indicate so many geographical miles, not itinary miles, both which reckonings were used by the Roman engineers for some purposes of their work. Here, then, we get two degrees of earth-measure from the club, three from the body, and five from both conjoined.

The quantity of two degrees for the measure of the *club*, when applied as a radius of measurement from this monument, leads nearly north-west to the latitude of fifty-two degrees on the coast of our island, near Fishguard in Pembrokeshire, where there is or was a cromlech; also nearly east-north-east to Kit's Coty, the well known cromlech in Kent; and nearly west-south-west to the lately demolished cromlech at Constantine in Cornwall, which used to be called "The Cornish Pebble." This last named monument had a series of lines and points carved on the top, showing, as I believe, the geometric uses of that noble and glorious stone, which have not been figured, so far as I know. The monument was unexpectedly sacrificed to an infamous greed of lucre before I could make a visit to draw the lines of direction and their angles. Thus three cromlechs marked the extremities of the radial lines, which are denoted by the length of the *club*.

The result of an application of the quantity of the length of the *body* is not so satisfactorily ascertainable upon the maps that I happen to have with me; but I think that the radial line touches Wicklow Head on the east coast of Ireland. The conjoint length of body and club (*viz.* five degrees) is more satisfactorily applied, for it reaches the extreme north limit of South Britain, *viz.* the boundary-point of the municipal territory of the town of Berwick on Tweed, which town I take to be the Roman *Borcovius*, notwithstanding anything yet said to the contrary by other antiquaries; and which boundary-point is determinable by many ancient lines converging upon it from distant places and monuments, compelling me to believe that not the mouth of the Tweed, but that point to the northward of it, was the artificial *apex* of the boundary fixed by Roman engineers.

Lastly, half of the length of the *club*, or one-third of the length of the body (*viz.* sixty geographical miles, or one degree), is the distance between the Giant of Cerne and North Cerney in Gloucestershire. The same radius leads also to the Roman *Venta Belgarum*,—not Winchester, as commonly

supposed, but a town which still preserves the original Roman name, *Venta*, and its British translation, *Y-gwent*, under the aspirated pronunciation of *Havant*. This identification is clearly demonstrated by the distances in the imperial itinerary; and yet, by the same authority, Melcombe and Weymouth are *Vindogladia*.

ON THE WORSHIP OF DIANA IN BRITAIN.

BY THOMAS MORGAN, ESQ.

(Continued from p. 144.)

WHEN, on the 27th March, I read the first portion of my paper, "On the Worship of Diana in Britain," I was not aware that the attention of the Society had been drawn to the subject, in 1852, by the discovery of a bronze lamp with the crescent, the emblem of Diana, upon it, and that allusion had then been made to altars, statues, pottery, and lamps in terra cotta as well as bronze, which it was impossible to mistake as having reference to the goddess Diana; that allusion was also made at that time to the altar with the deity fully equipped for the chase, represented thereon, now in the Hall of the Goldsmiths' Company; and that the passage in Camden, having reference to the temple of the goddess on the site where now stands St. Paul's Cathedral, had at the same time been quoted,—all which will be found in the eighth volume of the *Journal*, at pp. 56-58. Mr. H. Syer Cuming also referred at that time to a lamp in the Brandenburg collection, having the same shape, and crescent overshadowing the handle, as those found in London, and bearing the name of the Ephesian Artemis. It gives me great pleasure to see my documentary evidence confirmed by the speaking testimony of actual discoveries on the spot, and I am induced to offer these further notes on the subject with reference more particularly to the period of time through which Diana's influence prevailed.

An observation was made by Mr. Cuming, in conversation on the terra-cotta head produced on 28th Feb. last, to the effect that its features were like those of Julia Domna. Now if such is the case, we may have empress and goddess under

one, and an era stamped when the worship of Diana was specially encouraged by imperial favour; for that empress, a native of Emesa in Syria, and daughter of Bassianus, a priest of the Sun, was a favourite of the goddess. The inhabitants of Nicœa, in Bithynia, when wishing to flatter that lady in a manner most pleasing to herself, represented her on their coins in the garb of Diana, riding in a chariot drawn at full speed by two harnessed stags. A drawing of the coin is annexed. It was not uncommon for a Roman emperor or empress to appropriate to himself divine honours before the time. She was a woman whose influence in Britain, as elsewhere, would be great; and there is much probability that she rendered Diana more than ever popular in Britain. Gibbon says of her, that "she possessed, even in an advanced age, the attractions of beauty, and united to a lively imagination a firmness of mind and strength of judgment seldom bestowed on her sex. Her amiable qualities never made any deep impression on the dark and jealous temper of her husband; but in her son's reign she administered the principal affairs of the empire with a prudence that supported his authority, and with a moderation that sometimes corrected his wild extravagancies. Julia applied herself to letters and philosophy with some success, and with the most splendid reputation. She was the patroness of every art, and the friend of every man of genius." We can hardly say of her as our own poet said of another Roman lady, that she was

"The moon of Rome, chaste as the icicle
That's curdled by the frost from purest snow,
And hangs on Dian's temple."

Her husband was the great Emperor Septimius Severus, who was a man of mark, and consolidated the Roman dominion in Britain. We find him, at the age of sixty, coming over to Britain with his wife and two sons, Caracalla and Geta, and a large army, to restrain the Picts and Scots. He had to be conveyed in a litter to York, in consequence of a fit of the gout. But his arms were successful; and the immense stone wall he built, 12 feet high and 8 feet wide, from the east coast, near Tynemouth, to the Solway Firth at Boulness, testifies to the energy and genius of his reign. He was much given to superstition and practices of magic, and had been guided in his choice of a wife by observation of

the stars. Julia's horoscope destined her to mount a throne. He resolved to unite his fortunes with her's. He triumphed over his rivals, and consolidated a tottering empire. A native of Africa, he may have been addicted to the worship of Isis and Serapis, foreign divinities who had been legally admitted into the fraternity of the gods of Rome some hundred years before. In 1833 was discovered at York a stone with the inscription that Hieronymus, of the sixth legion, had raised there a temple to Serapis, the Egyptian god,—

“Deo sancto Serapi templum a solo fecit.”

Turner, in his *Anglo-Saxons*, mentions this stone. Severus died at York A.D. 211. From this time up to the death at York of another Roman emperor, Constantius Chlorus, A.D. 306, when the great Constantine, his son, was hurrying post haste to Britain, to receive the last breath of a dying father, how much that is interesting in the history of religious feeling in Britain occurred, and how little do we know of the history of those times! How far did the doctrines of the new Platonists, the philosophy of Alexandria and the schools, affect the sacrifices at the altars of Diana and her kindred divinities? The stirring events, the dire famines which swept over and depopulated the empire from its centre to its extremities, at intervals throughout this century, must from time to time have recalled many a pater-familias in Britain from dreamy abstractions to the visible altars and images of the gods, and he would exclaim, like Horace,

“Parcus deorum cultor et infrequens
 Insanientis dum philosophiæ
 Consultus erro, nunc retrorsum
 Vela dare atque iterare cursus
 Cogor relictos.”

But we look in vain for writers of the school of the Augustan age to touch in us a chord of sympathy in relating the habits and feelings of daily life. The “pictured page” of a Livy or a Tacitus is wanting to rescue from oblivion the history of those stirring times; and though Britain is so rich in the varied treasures which tell of her civilisation during the latter period of the Roman occupation, the actors in the scene have passed away into the darkness of night because the faithful chronicler and poet are wanting to keep alive the memory of their actions. The youth of Britain seem

to have been amongst the best soldiers of Severus in the battle fought near Lyons, which secured the victory to his party. But what anecdotes do we know of the "crack" regiments in York,—the sixth ("the Victorious") or the ninth ("the Spanish")? How did they behave towards the natives? Could a captain or lieutenant tread with impunity upon the toes of a civilian, as they did on those of Juvenal's friend in Rome? (*Sat.* III, 248). And where were situated the courts of law, the *fora*, the *comitia*, the temples, and the frequented resorts of the fashionable loungers of York, Chester, Caerleon, Maldon, and other centres of life in Britain? Our archæological societies have done much to illumine this dark period, but much remains to be done to galvanise into life the remains we have and those which are still buried in the earth.

From the time of Constantine to Honorius, or another hundred years, notwithstanding the efforts of devout empresses favouring the new religion, and the fervour of the new sectaries, we find Claudian, *anno* 390-400, praising in his most eloquent strains the goddess Diana. He describes her as convening an assembly on the top of the Alps, presided over by herself and her seven commanding officers of her own sex, with three little armies of wood nymphs provided with all the requisites for the chase, and they were to be sent to distant lands to gladden and assist the natives now that peace was about to bless the earth. There were present also at this Alpine gathering hounds and dogs of all the best known breeds, and among them the British bulldog figures conspicuously. Here is a pedigree for him which a noble might be proud of:

"Varie formis et gente sequuntur,
Ingenioque canes: illæ gravioribus aptæ
Morsibus; hæ pedibus celeres, hæ nare sagaces,
Hirsutæque fremunt Cressæ, tennesque Lacænæ,
Magnaue taurorum fracturæ colla Britannæ."

(In *Sec. Cons. Stilich*, vv. 297-301.)

The same poet, too, can pay no higher compliment to the young Emperor Honorius than to say that he was nourished in the bosom of the immortal goddesses Diana and Minerva:

"Uberibus sanctis, immortalique dearum
Crescis adoratus gremio; tibi sæpe Diana
Mœnalios arcus venatricesque pharetras
Suspendit, puerile decus; tu sæpe Minervæ

Lusisti clypeo, fulvamque impune pererrans
 Œgida tractâsti blandos interritus angues."

(De IV Cons. Honorii, vv. 159-164.)

Here we will leave Diana, calling attention to a coin (of which I exhibit a drawing), where the same idea prevails, of the united efficacy of Diana and Minerva in human affairs.

ON HUNGARIAN POLITICAL AND COUNTY INSTITUTIONS,

AND THEIR ANALOGY TO OUR OWN.

BY AUGUSTUS GOLDSMID, ESQ., F.R.S.

It is a singular fact that the European country whose administrative and political institutions present considerable analogy to our own, and whose inhabitants, both by their general habit of thought and manner of life, most resemble us, should be so little generally known to us. This is probably to be explained (apart from the too general indifference of Englishmen to the institutions of foreign countries not affecting their political or commercial interests) by the comparative remoteness of the country, and by the peculiarity of a national dress still prevalent in a large portion of it, as well as of a language of oriental origin, differing entirely from others spoken in Europe. To these latter causes may also be attributed the fact that resemblances between the two countries have been less attended to.

The object of this paper is to point out to the consideration of archæologists some singular and interesting affinities in the old Hungarian political and county institutions with our own, and to endeavour to direct further public attention to a land where the love for and knowledge of English institutions and English literature are so widely spread; lastly, and perhaps not least, where Englishmen are so kindly and so hospitably welcomed by all classes.

Hungary, without Transylvania, is, like England, divided into fifty-two counties, in each of which there is a lord-lieutenant (*comes supremus*), whose appointment has, as in our own country, long been vested in the government; and

who, like the Saxon earls, was in remote times chosen by the freemen of each county ; and in whom, as in England, the executive power, apart from the judicial functions, is centred, forming the administrative link between the county and the crown. In Hungary there still remain several hereditary lords-lieutenant. In England the last of them was the late Earl of Thanet.

Upon the sheriff (*vicecomes*) in both, devolves the executive portion of the judicial functions. The sheriffs in the Saxon period, and even considerably after, were elected by the free men, and it was only after long struggles that our sovereigns took the appointment into their own hands. In Hungary they are still chosen by the free men of the county at the quarter sessions (*congregationes*), but are not necessarily changed annually.

Justices of the peace were also not unknown to the Hungarian constitution before the revolution of 1848 ; since which, apart from legislative changes, the unfortunate war of 1849, and the great consequent disturbance in property and political relations down to the "Accord" of 1867, materially and prejudicially diminished the class of independent country gentlemen, from whom these non-salaried functionaries were taken.

In each Hungarian, as in an English county, there were, and still are, sessions (*congregationes*) held every quarter, presided over by the lord-lieutenant attended by the sheriff and his deputy, and, as in the old Saxon constitution, by all free men possessing land, clergy of all denominations, and also by those termed in old Hungarian law "*honoratiore*s," that is to say, persons in any way connected with the learned professions, such as schoolmasters, apothecaries, graduates of the universities, etc.,—all of whom have, from very early date, ranked politically in Hungary almost as nobles. Before these quarter sessions come what would be called here county business, *i. e.*, all matters connected with the roads, bridges,—non-religious county affairs. Other subjects also are within their province ; for instance, the administration of the property and concerns of orphans, who are considered in Hungary the wards of the whole county. Our industrious and learned palæographer, Mr. Black, has informed me that the Chamber of the city of London exercised a somewhat similar jurisdiction. The quarter sessions generally last for

some days, and are divided into sections for the despatch of the different business entrusted to them.

Sheriffs' or county courts, which were formerly held in England, and of which the name only survives in the modern county courts, still exist in Hungary.

The municipal constitution in the various Hungarian cities very much resembles our own. It may be shortly said to consist of a chief officer or mayor, aldermen, and municipal council.

From very early times Hungary had, and it still has, two legislative chambers,—a House of Deputies, composed of members for the counties and boroughs; and a House of Peers, consisting of peers termed "Magnates,"—the peerage descending to all their male legitimate children, the lords-lieutenant of counties, and certain great ecclesiastical dignitaries, including, as formerly in England, several abbots and priors.

The members of the House of Deputies, until 1848, received instructions from their constituents how they were to vote, and could be made to resign if they voted contrary to them. There are several instances in our own annals of the practice having formerly existed of instructions from constituencies to their members. The practice also of paying members of Parliament formerly prevailed in England, as is still the case in Hungary. We have examples in English history, even as late as the time of Elizabeth, of boroughs petitioning to be released from sending members on account of the expense.

It ought, perhaps, to be observed that sub-infeudations were unknown in Hungary, all land being held *in capite* from the sovereign, in whom, as in England, the property of all land was supposed to be vested.

The Hungarian Magna Charta, the "Golden Bull" of Andreas III, only varies from our own in date by being seven years later; and in both there was a provision releasing the nobles from allegiance to the sovereign on any violation of its provisions. This clause was, however, in Hungary subsequently repealed.

I have, in these brief remarks, merely noticed prominent analogies, some of which have not, so far as I know, been previously adduced. The confined limits necessarily prescribed to a paper which may be said to depart somewhat

from the ordinary province of this *Journal*, forbids me more; but writing for a learned public, I have ventured merely to hint rather than to explain or comment, and must rely on its indulgence for an excuse for my shortcomings. In spite of some research I am quite at a loss to trace historically or ethnologically the origin and history of these analogies, which I do not find in other European nations more nearly allied to us. I shall be only too glad if others, abler and more learned than myself, may be led to investigate, and should prove more fortunate in the result of their inquiries.

WAREHAM AND ITS RELIGIOUS HOUSES.

BY E. LEVIEN, ESQ., M.A., F.S.A., HON. SEC.

(Continued from p. 169.)

THE following is the "*tabula possessionum de Wareham*," transcribed from the Cotton MS., Otho, B. xiv, to which I referred in the former portion of my paper on the above subject (see pp. 168-9 *ante*) :

Papa, fo. xxxij, xxxiij, xxxvij, cxxxj.

Rex, fo. xxxviij.

Archiep's Cant', fo. xxxj.

Episcop' Sarum, fo. xxix, xxxj, xxxvj.

Prioratus, fo. cxxxj.

Shene, fo. xxix, xxx, xxxij, xxxvj, xxxvij.

Ecclesia beate Marie de Wareham, fo. xxix, xxx, xxxj, xxxij, xxxiij, xxxvij.

De Capellanis de Warham quando venire debent ad Ecclesiam b'te Marie pro divino officio, fo. xxx.

De xxxvs. pro clericis S'c'e Marie de Wareham, fo. xxxv.

De uno cereo in Ecclesia b'te Marie, fo. xxxvij.

Jus funerandi et baptizandi pertinens ad Ecclesiam b'te Marie, fo. xxxvij.

De Missa b'te Marie in Eccl' de Wareham, fo. xxxvij.

De capellano cotidie celebrante ibidem, fo. xxxvij.

Ecclesia de Bastend', fo. xxix.

Ecclesia de Kymerych.

Ecclesia Sancti Nicholai, fo. xxxv, xxxvij.

Ecclesia de Byestawell pro xxv^d., fo. xxix.

De presentacione et pencionibus Ecclesiarum de Sunningfeld et Swalewfeld, fo. xxix, xlvij.

Penciones.

- Ecclesia Sancto Trinitatis, fo. xxxj.
 Ecclesia Sancti Martini, fo. xxxj, xxxvij.
 Ecclesia Sancti Michaelis, fo. xxxj.
 Ecclesia Sancti Petri.
 Ecclesia de Stratford tony, fo. xxxi, xxxiij.
 Ecclesia de Gussage S'c'i Michaelis, fo. xli, xliij.
 Ecclesia collegiata de Wymburn, fo. xxxvj, xxxiii, cxxxj.
 Ecclesia de Holnest.
 Abbas de Byndon.—Ecclesia de Wynfrede, fo. xxxv.
 Ecclesia de Stoke.

Decime.

- Decime . fo. xxxij, xxxvij.
 Decima feni de Cliva, fo. xxxj.
 Decima feni prati Comitib, fo. xxx, xxxvij.

Porciones.

- De terris dominicalibus in Gussage et de decimis earundem, fo. xlj, xliij.
 In Bystewall, fo. xxxvij.
 In Bradell.
 In Shelyngesfeld.
 Stoburgh, fo. xxxij.
 Estwhitwey alias Whitwey, fo. xxxvij, xxxix, xl, xxxj.
 Quia clamacio de terris et aliis in Whitwey, fo. xxxix.
 Eggleston, fo. xlj, xliij, xxxj.
 Blandeford Marye, fo. xliij.
 Shapwyke, fo. xxxiij, xxxiiij, xxxv, cxxxj.

LYRE.

*Prioratus de Wareham olim pertinens ad Monasterium beate
 Marie de Lyra.*

Imprimis carta Willelmi Comitib Gloucest' super ecclesiam b'te Marie de Wareham cum capellis et centum solidis in villa de Wareham et cum una uncia auri in prepositura et aliis, et ibi facit mencionem de eadem donacione facta per Robertum Comitib legere' (Legercestris).

Item litera Comitib de la Marche in lingua gallica de vjs. viiij., concessis Waltero Eltone.

Item alia litera non sigillata in lingua gallica faciens mencionem de prioratu de Wareham et de domo de Shene.

Item mandatum Ricardi Comitib Marchie etc. factum preposito Burgi de Wareham pro redditu cs. et duarum unciarum auri, annuatim percipiendi et solvendo priori et Conventui de Shene.

Item mandatum Ricardi ducis Eborac' et Comitib Marchie, etc., de eisdem.

Item confirmacio domini Edmundi Comitis Marchie etc. facta Priori de Wareham de donacionibus omnibus a progenitoribus suis.

Item confirmacio domine Cecilie ducisse Eborac' de literis domini Ricardi quondam mariti sui de cs. etc. solvendis priori de Shene et Conventui.

Item una litera in lingua gallica sub sigillo de le signet et irrotulata in Scaccario Regis, anno vij Hen. V.

Item litera relaxacionis et quiete clamacionis domini Walteri Eltone monachi ordinis Cisterciensis nuper prioris prioratus de Wareham facta dom' Johanni Wydryngtone priori domus de Shene et ejusdem loci conventui de prioratu suo de Wareham imperpetuum. Anno d'ni mill'o ccccix et anno regni Regis Henr' V septimo.

Item carta confirmacionis dom' Ricardi ducis Eborac' facta priori et conventui de Shene de prioratu de Wareham cum pertinenciis.

Item una antiqua scriptura non sigillata continens plures articulos in causa decimali super decimis gardini Johannis gomis in villa de Cnolle quos prior de Wareham nitebatur probare.

Item carta Jocellini episcopi Sarum de primo ingressu monachorum lyre in prioratu de Wareham, et ibi fit mentio quod ecclesia beate Marie de Wareham erat ecclesia canonicorum prebendas habentium.

Item litera domine Elizabethe regine nuper Anglie directa Willielmo Knoll receptori suo pro vijli. vjs. viijd. solvendis priori de Shene per manus de le porterieves de villa de Wareham.

Item due litere petitionum in lingua Anglicana facte per priorem de Shene domino duc' Eboracensi pro vijli. xiijs. iiijd. solvendis de prepositura de Wareham.

Item alia de eodem.

Item publicum instrumentum factum super resignacione Capelle sancte Trinitatis in Wareham.

Item presentacio ad ecclesiam de Bansted facta per abbatem de Lyra.

Item de xxvj. solvendis ab ecclesia de Byestawell ecclesie de Wareham.

Item litera Jocellini episcopi Sarum de testimonio patronatus ecclesiarum de Sunningfelde et de Swalewefelde facta Abbati de Lyra.

Item carta Hereberti Episcopi Saresburiensis de xls. de penicionibus ecclesiarum de Sunningfelde et Swalewefelde.

Summa xxij.

Imprimis carta Abbatisse s'ci Edwardi, hoc est Abbatisse de Shaftesbury, de terris excambiatis in villa de Wareham juxta ecclesiam b'te Marie.

Item due carte prioris de Wareham facte Edwardo gold de Wareham de uno mesuagio cum curtillagio scitis inter ecclesiam sancte Trinitatis ex parte boriali [*sic*] et ripam que vocatur Wroune ex parte australi, reddendo annuatim iijs. eidem priori.

Item carta Roberti Comititis legr' (Legrecestrie) facta Abbati de Lyra de ecclesia b'te Marie in Wareham et etiam confirmatio ejusdem Comititis de una uncia auri in prepositura de Wareham, facta per amicitiam uxorem suam.

Item carta Hawisie Comitisse Glouc' facta Abbati de Lyra de Prestescroft de Wareham et de uno mesuagio.

Item carta M. Abbatisse S'c'i Edwardi facta Priori de Wareham de Wychevreche de sale de salinis suis apud Erni.

Item una copia de eodem.

Item carta Willelmi Comititis Glouc' confirmatio de donacione facta per Hawisam uxorem suam et etiam donacio ejusdem de decima feni de prato suo de Wareham.

Item litera domine Elizabethe nuper Regine Anglie directe Willelmo Knoll receptore suo pro ijli. vjs. viijd. solvendis domini de Shene de prepositura de Wareham.

Item una copia de eodem in papiro.

Item una scriptura in papiro faciens mencionem de molendino de Wareham.

Item una antiqua scriptura in papiro continens testamentum Willelmi Cowper de Wareham. Item in dorso ejusdem fit mencio quomodo et quando capellani de Wareham convenire debent in omnibus diebus dominicis et aliis solennitatibus ad ecclesiam beate Marie.

Item carta Roberti Comititis Leycestrie de his que dedit pater suus apud Wareham et Hynkeley et alibi.

Item tres carte Walteri Sarum Episcopi de ecclesia beate Marie de Wareham et de aliis que habentur in sua diocesa.

Item una copia de eodem.

Item litera Rectoris de Stratforde de pensione annua xxxs.

Item litera Simonis Archiepiscopi Cantuariensis de ecclesiis et pensionibus et porcionibus que habentur in diocesa Sarum.

Item carta H. abbatis Becc' facta abbati de Lyra de molendino de Waren.

Item carta confirmationis Galfridi prioris de Wareham facta Ricardo Mordone de donacione Emme de pousoand de una domo.

Item due litere de finali concordia facta apud Shereborne coram iudicibus itinerantibus pro sex denariis annuis solvendis pro una domo in Wareham priori de Wareham.

Item litera iudicum delegatorum de conventionem facta inter abbatem de Lyra et vicarium capelle sancte Trinitatis de Wareham super decimis feni de Cliva, et quando et quomodo predictus vicarius tenetur venire ad ecclesiam b'te Marie pro divinis officiis.

Item carta Willelmi de Estocke facta abbati de Lyra et priori de Wareham de terris et tenementis de Eghelinstona cum pertinentiis suis.

Item litera de finali concordia facta de quodam mesuagio cum curti-

lagio apud Wareham et de *ixd.* solvendis priori de Wareham pro eisdem.

Item tres carte Rectoris capelle s'c'i Michaelis de Wareham et de decem libris ceri solvendis annuatim matri ecclesie nomine pencionis.

Item carta Alicie relictæ Nicholai de Malacomber facta Rogero len-vyes presbitero de uno curtillagio juxta pontem de pedle.

Item una antiqua scripta [*sic*] non sigillata de annuis de debitis.

Item litera confirmacionis Willelmi de Stokys.

Item duo cirographa capellani capelle omnium sanctorum que nunc dicitur Capella S'c'i Martini et ibi continentur ea que idem capellanus tenetur facere in ecclesia S'c'e Marie.

Item carta de una placia in villa de Wynfred et de *iiijd.* annui redditus ad luminare ecclesie beate Marie.

Item carta Johannis de Stokys facta priori de Wareham de terris et tenementis in Estwyte-wea reddendo annuatim eidem et heredibus unum par calcarium deauratorum.

Item carta Petri de Gost capellani facta abbati de Lyra de una domo et de parvo prato et pasta unius pulli.

Item due carte Hawyse Comitisse Glouc' facta ecclesie sancte Marie de Wareham de piscaria per totam aquam Frome quantum terra eorum extenditur.

Item copia duarum cartarum de ecclesia beate Marie de Wareham et aliis, videlicet, Willelmi Comitæ Gloucestræ et Gilberti de Clara Com' Gloucestræ et Herefordie.

Item una copia confirmacionis Haiwise Comitisse Gloucestræ de concessionibus factis Roberto Comiti Leycestræ de ca. de prepositura de Wareham et de duabus unciis auri.

Item una antiqua copia de duabus cartis, videlicet, Roberti Comitæ Leycestræ et Gilberti de Clara Com' Gloucestræ.

Item alia copia H. Comitæ Gloucestræ de *ij* unciis auri.

Item duo folia papiri in quibus recitantur concessionες sive donaciones pertinentes Lyre et beate Marie de Wareham.

Item alia litera faciens mencionem de molendino, in papiro in lingua Anglicana.

Item carta Willelmi Stratforde facta Radulpho de Stratford clerico de duabus virgatis terre et dimidia in villa de Stratford et Newbec retento sibi servicio *vjd.*

Summa *xlv.*

WAREHAM, SHAPEWYKE.

In primis Bulla Celestini pape de controversia inter monasterium Lyrenense et ecclesiam de Wymborne super decimis de domino Comite Leycestræ in Shapewyke.

Item indentura abbatis de Lyra facta Nicholao de Halktone etc. de manerio ipsorum religiosorum de Shapwyke.

Item confirmacio Amicie Comitisse Leycestrie de dono quod Petronilla mater sua fecit Egidio coco in villa de Shapwyke.

Item carta ejusdem Petronille facta Egidio coco.

Item carta Simonis de monte forti domini Leycestrie facta ecclesie beate Marie de Wareham de una virgata terre et de una acra prati et de pasturis pro certis ovibus et animalibus et porcis et de diversis aliis.

Item carta Hugonis de Campanis de iiij^{or} acris terre in campo de Shapwyke.

Item due carte Egidii coci de Shapwyke facte ecclesie beate Marie de Wareham de tota terra sua de Shapwyke cum prato et cum domibus suis salvo serviciis ijs. capitali domino ejusdem terre annuatim pro omni servicio reddendis.

Item due litere indentate judicum delegatorum de convencione et concordia inter abbatem de Lyra et rectorem de Shapwyke super certis decimis ibidem.

Item carta Rogeri de Campaniis de xx^u acris terre apud Shapwyke de decem in uno prato et de aliis decem in alio prato et de una acra prati et de quatuor aliis acris.

Item carta Rogeri de Campaniis militis de iiij^{or} acris terre in Shapwyke.

Item carta Henrici de Campaniis de tribus acris terre apud Shapwyke.

Item una antiqua scriptura non sigillata declarans que decime de domino Comite Leycestrie in Kyngeston et Shapwyke pertinent abbati de Lyra et que ecclesie de Wymborne, et est litera quasi testimonialis.

Item confirmacio Henrici de Campaniis de donacione de terris apud Shapwyke quam Rogerus de Campaniis dedit abbati de Lyra.

Item una scriptura non sigillata de extentis apud Wareham.

Item due carte Reginaldi filii Willelmi facte ecclesie beate Marie de Wareham de domo suo cum pertinenciis juxta Capellam s'c'i Johannis Baptiste cum aliis in villa de Wareham.

Item carta Isabelle filie Gom' de eisdem.

Item carta Jacobi persone de Stanbrygge de eodem.

Item due carte Henrici filii et heredis Henrici de Milleborne Militis de quieti clamacione de una domo que fuit Sturlstini ubi Columbare stat.

Item carta Christine filie Ricardi de Combe de mesuagio quod fuit quondam Simonis Capellani in parochia s'c'i Michaelis.

Item carta Laurencii de Bosco de eodem.

Item carta Nicholai de Wareham filii Roberti de Insula de domo sua juxta cimiterium s'c'i Johannis baptiste.

Item carta Henrici Marescalli facta Rogero filio Rogeri le Hosper' de domo sive mesuagio juxta cimiterium ecclesie beate Marie de Wareham.

Item una antiqua scriptura faciens mencionem super controversia de

decimis de dominio Comitis Leycestrie in villis de Kyngestone et Shapwyke.

Item litera R. Comitis Leycestrie de certa conventionē facta inter Radulphum pincernam et ecclesiam beate Marie de Wareham et canonicos ejusdem de decimis de toto dominio de Stratford cum aliis. *Et hic nota quod ecclesia sancte Marie de Wareham erat ecclesia canonicorum.*

Item carta Amicie filie Nicholai de Pockeswell de una terra in gardino nostro.

Item carta R. Crosse et Agnetis uxoris ejus et ibi fit mencio de Bonkenoll.

Item indentura prioris de Wareham facta Nicholai de Uptone de manerio de Sapewyke cum pertinentiis.

Item placita apud Wareham.

Item billa in papiro in qua queritur de ijs. solutis regi pro terris in Sapewyke. Item de xld. solvendis in omni xv^a regi. Item ad querendum quot animalia possimus habere in communi apud Sapewyke.

Item copia unius literæ directæ Magistro Willelmo Powtone.

Item carta Radulphi filii Rogeri de Shapewyke facta ecclesie beate Marie de Wareham de xij acris terre apud Sapewyke de libero tenemento suo et de pastura trium animalium et de uno hammo prati apud Syrewoll.

Item carta Walteri de Hunterescumba de donacione et confirmacione eorundem.

Item una antiqua carta fere pluvia destructa.

Item carta indentata facta inter abbatem et conventum Glastonie et abbatem de Lyra et priorem de Wareham super decimis in parochia de Wynfrede, videlicet quod abbas Glastonie solvet annuatim duas marcas ecclesie de Wareham.

Item carta H. Comitis Gloucestrie de terris ad caput pontis de Froma in parte occidentali ubi Osmundus aurifaber mansit.

Item carta Thome de Well' facta priori de Wareham de annuo reddito vjd. de quadam domo que scita est juxta domum Hamonis de Aqua ex parte australi.

Item quedam antiqua scriptura faciens mencionem de decem libris cere solvendis de capella s'c'i Nicholai priori de Wareham.

Item una antiqua scriptura R. Comitis Damell' faciens mencionem de xxxvs. de decima ferdingi solvendis clericis sancte Marie de Wareham.

Item carta de finali concordia facta coram justiciariis itinerantibus. apud Shorborne de octo denariis annuis solvendis priori de Wareham et ejus successoribus pro medietate cujusdam mesuagii et curtillagii quod scitus est juxta portam occidentalem ville de Wareham etc.

Item alia carta de eodem.

Item carta Rogeri de Campaniis facta abbati de Lyra de iiij^{or} acris terre de dominio suo in Sapwyke.

Item carta Roberti de Wella facta Roberto capellano et Johanni filiis Fremundi de Wareham de tota terra sua in Wareham que est inter Capellam s'c'i trinitatis et forum. Solucione xij^d. annuatim sibi reservata.

Item carta Johannis Fremonde de Wareham facta Rogero Ruff capellano de uno tenemento juxta capellam sancti trinitatis in Burgo de Wareham reservatis sibi vj^d. annuis.

Item quieta clamacio Alicie uxoris Johannis Hamonde de mesuagio juxta capellam s'c'e trinitatis.

Item carta Roberti aurifabri facta ecclesie sancte Marie de Wareham de tota terra que fuit Willelmi Arnoldi avunculi sui in Wareham juxta aquam.

Item quedam scriptura de extenta apud Wareham et alibi.

Item alia antiqua scriptura de eodem.

Summa xvijj.

WAREHAM, WYMBORNE.

In primis antiqua scriptura judicium delegatorum de causa mota inter abbatem de Lyra et canonicos de Wymborne super decimis de dominio Comitis Leycestrie in Kyngestone et in Sapewyke.

Item alia scriptura de eodem.

Item litera Lorette Comitisse Leycestrie in qua confitetur quod occasione capelle quam instruxit in curia sua de Kyngestone. Abbas de Lyra nullum sustinabit juris prejudicium nec in decimis nec in oblationibus.

Item composicio inter abbatem de Lyra et decanum de Wymborne facta auctoritate R. quondam Episcopi Sarum et confirmata per decanum et capitulum ejusdem de octo marcis solvendis a decano de Wymborne abbati de Lyra annuatim pro certis decimis.

Item una copia de eodem.

Item alia scriptura de eodem sub sigillo Ricardi Episcopi Sarum.

Item copia de eodem.

Item una scriptura judicium delegatorum de eodem.

Item Bulla Gregorii pape directa certis judicibus delegatis de causa movenda inter Abbatem de Lyra et decanum de Wymborne.

Item litera Ricardi prioris sancte trinitatis London et aliorum condelegatorum de eadem materia.

Item due alie litere judicium delegatorum de eadem materia.

Item litera indentata facta inter Gilbertum Kymer' decanum ecclesie de Wymborne et ejusdem loci collegium sive capitulum ac Johannem Bokyngham priorem domus Ihesu de Bethleem de Shene et ejusdem loci conventum super octo marcis solvendis annuatim ab ecclesia de Wymborne et decano ejusdem domui de Shene.

Item una litera indentata facta inter Johannem Bokyngham priorem de Shene et magistrum Gilbertum Kymer' decanum de Wymborne super solucione xx^{ti} in plenam solucionem omnium arreragiorum de quodam annuali reddito octo marcarum.

Item litera Magistri Thome Rowthale decretorum doctoris tunc decani de Wymborne directa Magistro Moluineix officario prioris de predictis octo marcis solvendis.

Item alia scriptura directa summo pontifici domino Lucio faciens mencionem de uno cereo ad valorem xij*d.* offerendo in ecclesia de Wymborne in festo sancte Cutberge virginis.

Summa xv.

WAREHAM.

In primis tres Bulle papales.

Item litera Iordani Sarum ecclesie decani et gwalteri ejusdem ecclesie presentoris delegatorum a papa super advocacione capelle s'c'i Martini de Wareham, viz. quod advocatio et presentacio pertinent abbati de Lyra.

Item carta Alluredi de Lincolne facta ecclesie s'c'e Marie de Wareham de una masura apud Bradeligam ad faciendum domum ubi ponunt decimas suas.

Item carta Willelmi Comitis Gloucestrie de confirmacione donacionis quam Radulphus vitulus fecit ecclesie sancte Marie de Wareham de una domo quam habuit inter cimiterium sancte Marie et aquam Frome.

Item Bulla papalis inter priorem de Wareham et capellam sancte trinitatis super certis decimis.

Item litera judicum delegatorum de convencione et compositione inter priorem de Wareham et capellam s'c'i Nicholai de Wareham super xli. cere solvendis nomine pencionis, et quod non intromittet sede legatis factis a parochianis suis majori ecclesie, et quomodo et quando debet venire ad majorem ecclesiam in dominicis et principalibus festivitibus ad divina officia et aliis.

Item carta Ricardi Lewde super quietam clamacionem de quodam mesuagio cum curtillagio in Wareham.

Item carta Roberti Boneknoll de Wareham facta Johanni Cheverell et Waltero Reasoni de Wareham de tota terra sua vulgariter nuncupata Boneknoll croft.

Item carta Edwardi Doleman de Wareham capellani facta Johanni de Knoll capellano de uno mesuagio cum curtillagio ita quod teneat illud de priore de Wareham pro debitis serviciis.

Item litera inhibitoria de curia de Arcubus impetrata per priorem de Wareham et precipue contra rectorem ecclesie parochialis de Knoll Sarum diocesis.

Item carta Willelmi Comitis Gloucestrie facta ecclesie beate Marie de Wareham pro decima feni pro prato suo in Wareham.

Item carta Willelmi Comitis Gloucestrie facta abbati de Lyra de ecclesia beate Marie de Wareham cum capellis et omnibus appendiciis suis, *et ibi notatur quod tunc in ecclesia beate Marie de Wareham erat decanus qui vocabatur Adam de Ely.*

Item sententia presentoris beate Marie de Southamptone commissarius [*sic*] reverendi viri domini officarii Wynton' super restitutione et continua observacione unius cerii ponderis iiij^{or} librarum vel ad minus trium continuandis in ecclesia Beate Marie de Wareham.

Item carta Comitum Gloucestrie facta ecclesie beate Marie de Wareham de advocacione capelle sancti Nicholai de Wareham.

Item carta Petri le hopere de Wareham facta Luce Selpet de uno mesuagio in Wareham.

Item antiqua litera appellacionis sive protestacionis Thome Heryng' clerici procuratoris de Lyra. *Et ibi habetur quod jus funerandi et baptizandi in villa de Wareham pertinet ad ecclesiam beate Marie.*

Item una indentura non sigillata inter priorem Christi Ecclesie de Twynham et Walterum Reason' de decimis de Westport juxta Wareham et aliis.

Item litera convencionis in papiro non sigillata facta inter dompnum Johannem Bokyngham priorem de Shene et dominum Ricardum Gylott rectorem ecclesie de Stoke juxta Bynedone super decimis de dominico de Byestwall juxta Wareham.

Item unum procuratorium prioris beate Marie de Wareham.

WAREHAM, WHYTEWEY.

In primis carta Edwardi Regis Anglie facta priori de Wareham quod ipse possit recipere ad manum mortuam unum mesuagium et medietatem unius hide terre pro sustentacione unius capellani qui divina celebrare debet singulis diebus in ecclesia ipsius prioris ab Edwardo Golde et Roberto Newman.

Item carta Edwardi Regis facta Petro Voiett capellano super licencia donandi unum mesuagium et unam carucatam terre et dimidia cum pertinentiis in Whytewey priori et monachis ecclesie beate Marie de Wareham.

Item carta Petri de Corff' capellani facta priori de Wareham et monachis de duobus mesuagiis cum una hida et dimidia terre in Est Whytewey pro missa beate Marie in predicta ecclesia perpetua celebranda et cum una marca annui redditus.

Item carta Sarre et Amicie filiarum Thome de parva Hynneton in Whytewey facta domino Petro de Corff'.

Item carta Amicie filie Thome de parva Hynnetone de medietate hide terre in Whitewey facta domino Petro de Corff' capellano.

Item carta Sarre filie Thome de parva Hynnetone de medietate hide terre in Whytewey facta domino Petro de Corff' capellano.

Item carta Willelmi Stokys militis facta Petro de Corff' capellano de tota [*sic*] terris et tenementis suis que Willelmus Pallard' et Agnes relicta Ade Pallard' aliquando de eo tenuerunt apud Whytwey.

Item due carte Johannis Stokys et Alicie uxoris ejus de quieta clamacione facta Priori de Wareham de omni servicio quod Petrus de Corff' capellanus debuit eis facere pro toto tenemento suo quod de eis tenuit in Whytewey per servicium militare.

Item carta Rogeri de parva Hynnetone de quieta clamacione facta domino Petro de Corff' capellano de una hida terre in Purbyke Whytwey in parochia de Knoll.

Item carta Alicie de Estoke quondam uxoris Johannis de Estoke super quieta clamacione facta abbati de Lyra et priori de Wareham de omni servicio, sêrvitute, redditu, et consuetudine, que dominus Petrus de Corff' debuit ei facere et Johanni de Estoke quondam marito suo, de toto tenemento suo quod de eis tenuit in Whytwey.

Item una litera participationis facta ab abbate de Lyra Roberto filio pagani.

Item alia litera participationis facta Alicie quondam uxori Johannis de Stokys et Willelmo filio ejus sub certa forma.

Item carta domini Willelmi de Stokys militis super quieta clamacione eorum et omni que dominus Petrus de Corff' dedit monasterio de Lyra et ecclesie beate Marie de Wareham in Whytwey.

Item carta Henrici de Stokys militis de terra quam dedit Thome de Hynnetone in libero maritagio cum Maria filia sua reservando sibi annuatim pro omni servicio unum par calcarium deauratorum.

Item quieta clamatio Roberti de Neweman de Wareham facta priori de Wareham de omnibus mesuagiis suis, terris, pratis, pasturis, pascuis, et aliis que habet in Whitwey.

Item carta Roberti Golde de Wareham super quieta clamacione facta priori de Wareham de omnibus mesuagiis suis, terris, pratis, pasturis, pascuis, etc. que habet in Whytwey.

Item litera indentata facta inter Stephanum de Barra priorem de Warcham et Willelmum Horston et Aliciam uxorem ejus de illo tenemento quod Willelmus Wareham modo tenet in Whytwey post mortem predicti Willelmi et aliis.

Item due carte Rose quondam uxoris Willelmi Pollard de Whytwey facta Edwardo Gold' de Wareham et Roberto le Neweman de eadem de uno tenemento et una dimidia hida terre in Whytwey in porbyke.—
[*Rubricated.*—*Et sic apparet quod Whytwey est in porbyke.*]

Item carta Johanne quondam uxoris Roberti le Kyng' de Corff' Castell super quieta clamacione facta Willelmo Pollard de Purbyke et Rose uxori ejus de toto illo tenemento et tota terra quod quondam

Adam le Schot tenuit apud Whytwey in Purbyke in hundredo de Haselore.

Item carta Willelmi Pollard facta Roberto le Kyng' de Corff' Castell et Johanne uxori ejus de toto illo tenemento et terris quod quondam tenuit Adam le Schot apud Whytwey in hundredo de Haselore et quod Petrus de Corff' capellanus quondam dedit Ricardo Pollard' cum Johanna filia Rogeri Crull de Wareham ad ipsam maritandam.

Item carta Rogeri domini de parva Hynnetone facta Sarre et Amicie de Hynnetone sororibus suis de una hida terre in Whytwey quam Henricus de Stokys dedit cum Maria matre ipsius Rogeri in liberum maritagium.

Item carta Petri de Corff' capellani facta Ricardo Pollard de Whytwey de medietate unius hide terre in Whytwey quam emebat de Willmo Stokys.

Item carta Johannis de Stokys facta Priori de Wareham de omnibus illis terris et tenementis que Petrus de Corff' capellanus eidem donavit reservandis sibi pro servicio par calcarium deauratorum ad festum beati Michaelis et iij^d. ad pascha salvo eciam regali servicio quantum pertinet ad quartam partem feodi unius militis.

Item quieta clamacio Edwardi filii Roberti Gold' de Wareham et Roberti Newman de eadem facta priori de Wareham de omnibus mesuagiis suis, terris, pratis, pasturis, pascuis, et ecclesiis in Whytwey.

Item carta Roberti le Kyng' de Corff' Castell et Johanne uxoris ejus facta Willelmo Pollard' filio Ricardi Pollard de Purbyke et Rose uxori ejus super toto illo tenemento et terris quod quondam tenuit Adam le Schot apud Whytwey in Purbyke in hundredo de Haselore.

Item quieta clamacio Emme que fuit uxor Ricardi Joy de Westport facta Edwardo Gold' de Wareham et Roberto le Newman de eadem de omnibus terris, tenementis, domibus, curtillagiis, pratis, pascuis, et in omnibus aliis suis pertinenciis in Whytwey in Purbyke.

Item litera indentata Stephani de Barra prioris de Wareham facta Johanni Hore de Whytwey et Johanne uxori ejus ac Johanni filio eorundem de iij^{or} acris terre arabilibus de dominio in Whytwey que jacent in Langlonde cum una hamell eis dimissa ad certos annos.

Item quieta clamacio Roberti le Kyng' de Corff' Castell et Johanne uxoris ejus facta Willelmo Pollard' de Whytwey et heredibus, executoribus, et assignatis suis de omni accione warantie et de omni calumpnia alicujus rei.

Item carta domini Petri de Corff' capellani facta Ricardo Pollard' cum Johanna filia Rogeri Crull de Wareham de toto illo tenemento quod quondam tenuit Adam le Schot apud Whytwey in hundredo de Haselore excepto uno prato super Frome retento pro omni servicio post mortem suam j^d. salvo regali.

Item quieta clamacio Johannis le Portere de Shyrborne et Amicie

uxoris facta Roberto le Kyng' et Johanne uxori ejus de omnibus terris et tenementis suis cum curtillagiis, pratis, viis, semitis, moris, mariscis, wardis, maretagiis, relevis, escaetis, pascuis, et pasturis, que habuerunt in Whytwey juxta Bradlee in Purbyke.

Item carta Willelmi Stokys militis facta domino Petro de Corff' capellano in qua mandat quod illa servicia omnia et consuetudines que facere debet predicto Willelmo militi pro toto tenemento suo in Estwhytwcy quod faciat illa omnia Johanni de Stokys et Alicie uxori ejus.

Item una rotula continens copias quatuor cartarum.

Summa xxxv.

WAREHAM, EGELEYNSTONE.

In primis carta Nicholai de Mordone in qua confitetur donaciones factas per Robertum de Mordone patrem suum quondam Hugoni Dyll heredibus et assignatis suis, et vendiciones quas sibi fecit apud Egelynstere; et confitetur se vidisse et palpassee omnes cartas et omnia muniementa quorum tenorem in sua carta inserat.

Item carta Hugonis Dyll de quieta clamacione facta ecclesie beate Marie de Wareham, de quodam mesuagio cum pertinenciis quod fuit quondam Ricardi le Mus in villa de Egeleynstune.

Item carta domini Willelmi le Estokys de quieta clamacione facta Hugoni Dyll de uno mesuagio cum curtillagiis cum pertinenciis quod quondam fuit Ricardi le Mus in Egeleynstone reservando sibi pro omni servicio xij*d.* salvo regali servicio.

Item carta Nicholai Harybrond' et Alicie uxoris ejus facta Ricardo Dolfyn de Staberge de uno mesuagio cum curtillagio quod scitum est inter terram le Hargg'e ex parte boreali et terram quondam Johannis Kockessale ex parte australi in villa de Staberge.

Item carta Reginaldi de Haseldene facta Willelmo de Woky capellano ad totum terminum vite sue apud Bradell in Purbyke de uno mesuagio cum curtillagio et uno prato quod vocatur prestysmede et xxxv acris terre et dimidia arabilibus &c. ad celebrandum divina in oratorio suo apud Bradell in Purbyke.

Item carta Marie de Hynnetone facta Sarre et Amicie filiabus suis de una hida terre cum pertinenciis suis in Purbyke que jacet in loco qui dicitur hyntwey.

Item carta Walteri Jawfus facta ecclesie beate Marie de Wareham et ad luminare ejusdem loci de una acra terre quam habuit in villa de Affrunton quam Henricus Bryncurit aliquando tenuit que jacet in cultura que vocatur vdeputto reservato pro omni servicio uno denario.

Item due litere indentate Stephani de Barra prioris de Wareham facte Willelmo Burges seniori de Corff' Castell de una acra terre arabilis in campo orientali de Alryngtone in Purbyke ad totum terminum vite sue reddendo viij*d.* annuatim.

Item due carte Henrici de Pyncoort facte Waltero Jafus de Corff' de una acra terre de terra sua de Alfrintone que jacet in cultura que vocatur Vdeputte et sunt quinque carte simul connexe.

Item carta Walteri Durnesford' de Langetone in Purbyke facta Thome Taylor vicario ecclesie de Worthe et Henrico Wytheclyn' de omnibus terris, tenementis, pratis, pasturis, pascuis, redditibus, serviciis et reversionibus tam liberorum quam villanorum in Longetone in Purbyke et in la Wodewehyde, dedit eciam predicto Thome et Henrico omnia et singula terras et tenementa cum pertinentiis in villa de Dorchestre.

GYSSAGE.

Item litera de processu judicum delegatorum in causa decimarum inter Priorem de Wareham et N. clericum de gerlych' qui iudices propter contumaciam predicti N. et ut tedio affectus coram eis comperviet, miserunt predictum priorem in possessionem predictarum decimarum causa rei servandi.

Item carta Henrici de Boun militis domini de gyslyche facta Nicholao Bynet priori de Wareham de quadam placia terre juxta viam versus ecclesiam in orientali parte grangii predicti prioris in villa de Gyssyche ad faciendum grangiam suam largiorem.

Item carta Ralandi de Dynam facta super donacione decimarum de Gyssyche priori de Wareham de decimis.

(Here fo. xlij has been cut away.)

WAREHAM, BLANDFORD.

Imprimis carta Michaelis Belett filii Roberti Belett de Semes facta Waltero de Vlewell filio Sarie, de uno tenemento quod eadem Saria magister ejus tenuit in villa ipsius Michaelis de Blandford, ex dono Roberti patris sui, scilicet xij acras terre in uno campo et xij in alio campo cum uno mesuagio et curtillagio et cum duabus acris prati. Dedit eciam predicto Waltero unum Rusticum cum viij acris terre et dimidia, id est quatuor acra in uno campo et quatuor in alio, et dimidia acra prati, cum uno mesuagio et curtillagio. Dedit eciam eidem Waltero et heredibus suis quod habeant in dominica pastura sua centum oves et iiij^{or} coillard' et xij animalia et unum equum.

Item carta Roberti Belett de eodem.

Item carta Roberti de Lyllentone facta ecclesie beate Marie de Wareham de iij virgatis terre cum omnibus pertinentiis suis de tenemento quod pater suus sibi dedit apud Blandford.

Item carta Willelmi filii Roberti de Lyllentona de eisdem tribus virgatis terre.

Item carta Walteri de Essell facta ecclesie de Lyra de tribus virgatis terre de feodo suo apud Blandforde.

Item carta Willelmi filii Roberti de Lyllentona de eisdem.

Item carta Willelmi filii Roberti de Lyllentone facta Auberto fratri suo, de una hida terre et dimidia in Blandford.

Item carta Roberti de Lyllentone facta Auberto filio suo de una hida terre et dimidia in Blandforde.

Item una scriptura facta de convencione inter Magistrum Aubertum de Lyllentone et Garinum Sutell burgencem de Blanford, &c.

Item carta Johannis Belett facta priori de Wareham de certis mesuagiis et curtillagiis in excambium.

Summa ix.

Hic finiuntur ea que pertinent ad prioratum de Wareham.

ON CORFE CASTLE.

BY THOS. BLASHILL, ESQ.

No one can examine the magnificent ruins of Corfe Castle without being forcibly impressed with the remarkable character of the eminence on which they stand. Occupying and commanding the narrow interval which here exists in the chain of the Purbeck Hills—having on one side the southern portion of the Isle of Purbeck with its seaboard, and on the north that wilder tract of country which extends to the mainland at Wareham, it must have strongly recommended itself in the earlier and more turbulent periods of English history as a site for a fortified residence for the king, and a storehouse for his treasure and munitions of war. The early records bearing upon its history have been collected and published by different hands; but most recently and completely by Mr. Bond, of Tyneham. From these records, and from an examination of the remains, we must draw our inferences as to its architectural history.

We first hear of Corves Gate—a name obviously derived from its position at the opening in the range of hills—as the scene of the murder, in 981, of King Edward the Martyr, who was stabbed there as he sat on his horse before the door of Queen Elfrida, the widow of his father, King Edgar. Though we can point out, with sufficient accuracy, the ground over which the wounded monarch must have passed as he rode away, we must not expect to find any remains of the residence of the Saxon queen, which doubtless occupied the summit of the hill. There is, however, one piece

of masonry still standing in the middle bailey, which may possibly belong to a period nearly, or quite, as early as that of the murder of King Edward. It is a long low wall, constructed of small stones built in the mode known as herring-bone masonry, and is in excellent preservation. It contains three small square-headed windows, once fitted with shutters, and enclosed in wide, deeply splayed, round-headed arches ; although that mode of building never went quite out of use, there is little doubt that this wall belongs to a period earlier than that of any other works now existing on this spot. It is not easy to determine its purpose ; and I reserve any conjectures I have to offer until we come to consider the later work into which it was ultimately built. The interest attaching to this spot in respect of its mediæval military architecture begins with the erection of the great donjon, or keep, which belongs so decidedly to that large class of fortresses built chiefly in Normandy and in England during the eleventh and twelfth centuries, that we may be able to assign to it an approximate date.

Even before the conquest of England, the Normans, out of their large experience in warfare, had invented a peculiar kind of defensive building, which remained almost exclusively their own. It consisted chiefly of a square or circular tower, of great size and strength, usually set near to one side of a small ward or bailey, the whole being adapted for a select but not very numerous garrison. When square, as in this case, it was nearly always divided by a strong wall into two parts. It contained on the lowest floor, which might be slightly sunk into the ground, store-rooms, and perhaps dungeons ; on the next floor were guard-rooms ; on the floor above this were the State apartments ; and on the upper floor and roof were other stores and contrivances for the defence of the tower by those who might be stationed on the roof. Usually, also, there was a small chapel, and nearly always a well. The keep formed, in fact, a complete fortress in itself, and might be held for a long time after all other parts of the fortifications had been captured by an enemy ; and the contrivance of the cross wall would, in many cases, enable the garrison to hold one half of the building after the enemy had obtained possession of the other. If the whole keep were likely to be carried (an event which could very rarely happen), its nearness to the side of

the enclosure would enable its garrison to sally out and escape into the open country, a convenience valuable not only as against an enemy, but as against mutinous soldiery in the fortress itself.

We have here a good illustration of this class of buildings, of which specimens also exist, with certain modifications, at Dover, Rochester, Porchester, and Scarborough, in the Tower of London, and in numerous other castles built under Norman influence. The dimensions of the keep at Corfe are somewhat small—65 ft. by 57 ft. outside measurement. These are almost exactly the same as the dimensions of the *Chateau d'Arques*, near Dieppe, supposed by some antiquaries to have been built before the Conquest. The walls above the splayed plinth are about 7 ft. 3 in. in thickness,—exclusive of the broad buttresses of 1 ft. 6 in. projection which exist—five each on the east and west, and four each on the north and south sides. Yet the masonry is far too thin to allow of the numerous mural chambers, passage-ways, and recesses with which, as at Dover, the Norman keeps were often provided. Between the buttresses, on the highest part of the walls, blank arcades were constructed: those on the east and west sides consisting of pairs of shallow recessed arches with plain impost mouldings. On the north and south sides, where the spaces between the buttresses are wider, the arches are in sets of three. Possibly some of these on those sides of the keep which are destroyed may have been pierced quite through the wall, as is the case with a part of the arcade round the Tower of London. Except these arcades, nearly all those points which could afford any indication of the precise date of the keep—all doorways, windows, etc.—have been destroyed or modified. It is certainly amongst the oldest buildings of its class, for there is a record of some trifling repairs being done to it as early as the eighth year of Henry II (1161), while the keep at Dover Castle was not commenced until 1180. It was probably built during the first half of the twelfth century, though there is nothing in its architecture which forbids the idea, favoured by Mr. Bond, that it may have been built as early as the eleventh century, or even by the Conqueror himself. The masonry of the keep corresponds exactly with what we usually find in the work of the eleventh and twelfth centuries. It consists of large squared stones, which form

the facing of both sides of the several walls, the inner part or core of the walls being composed of small stones and of chalk, thrown in at random with mortar, made of lime and coarse sand. The facing-stone seems to have been obtained from quarries in the side of the hill a mile or two to the south of the castle. The floors were of wood, as may be seen by the holes left after the massive beams were removed from the walls. One piece of fallen wall contains some herring-bone masonry, and seems to have been the back of a chimney, such as still exists in the keep of Scarborough and elsewhere. The wall now enclosing the highest part of the hill probably occupies nearly the position of the original enclosure, which would be a stockade or palisade of timber. The actual fortress then included a space of hardly more than half an acre on the hill-top ; while, on the lower level, which now forms the middle bailey, was the *basse-cour* of the castle, occupied by the old Saxon building, and by such temporary structures as might be required for the additional troops furnished in times of emergency by the vassals of the Crown. This also would be enclosed by a palisade, which ran round the margin of the lower level and up from the entrance gateway to the south-west corner of the keep, where we know that a palisade existed down to the twentieth year of Henry III. Very soon after the keep was built it was found to be too small, and a flank building was added, which contained some minor domestic offices, and perhaps rooms of more importance on the upper storey, which was destroyed in the sixteenth century.

The practice of adding a flank building became very general with the older keeps. In that of Scarborough, which was a later one, there was such a building provided in the original design, the idea having been taken from the earlier buildings, such as Corfe. Here it was necessary to carry the flank building out beyond the wall of the inner bailey, where the slope was more gradual than it now is, and where the castle was comparatively easy of access. So that then, if not earlier, it was necessary to enclose it with a wall and probably a ditch also. The eastern portion of the wall, running down from the old angle of the inner bailey, still exists. Near the bottom of the slope it turned abruptly to the south-west, sweeping round the base of the hill over the site of the present ditch, and finishing at the entrance

of the *busse-cour*, where now stands the gateway of the middle ward. Its superior construction was no doubt owing to its being built at a somewhat later period than the enclosure of the inner bailey, when the insufficiency of a palisade had been felt, and also to the fact that the ground where this wall ran was more accessible than the other walls of the castle. Such was the condition of the fortress at the commencement of the most eventful period in its history--the troubled years of King John, who made great use of the castle throughout the whole of his reign. He himself came here frequently, and at times kept his treasure in the castle. Here also while he lived he held in captivity the Princess Eleanor, the sister of his nephew, Prince Arthur, and other noble ladies shared her prison. In 1102, which was the fourth year of his reign, he sent to Corfe Castle twenty-four of the knights captured by him, along with Prince Arthur, at the siege of Mirabel, in France; and, unless he is slandered, twenty-two of them were starved to death by his special orders. Only a few months before his death he sent here William d'Albini and other knights, whom he had captured in the castle of Rochester; and, in order to make room for them, other prisoners had to be sent away. He seems to have foreseen that this place would be of use to him; for, during the fourth and two succeeding years of his reign, he spent on the castle, and on the houses within its precinct, between £200 and £300 per annum. And this expenditure went on at intervals during his whole reign.

Though we have no evidence of that admirable skill in fortification which had been shown by his brother, Richard Cœur de Lion, in the defence of his Norman frontier, we may conclude that John, whose experience in the loss of castles was great, would take some pains to put this place in a good state of defence. In the sixteenth year of his reign (1112) he sent a company of foreign workmen to work about "the bank of the ditch". From this it has been concluded that some work requiring great skill in the military art was then done to the ditch between the highest part of the hill and the outer bailey. I think it is more likely that he was now appropriating that part of the hill which forms the outer bailey, and that the ditch in question was the ditch which cuts off the Castle hill from the adjacent country; for the

whole available extent of the inner and middle baileys would be little more than an acre,—a space quite inadequate to the accommodation of the King, or his officers in his absence, his prisoners and their guard, together with the stores and engines of war, which were much more cumbersome than modern weapons. I conclude, therefore, that a part of the money expended by him was used in putting a sufficient, though temporary, enclosure round the outer bailey. Probably also he built the outer wall which still encloses the inner bailey, and which is neither so good in kind as the earlier work of the Norman kings, nor as the later work of Henry III and Edward I. There is, however, work of different periods in this wall, and some of it seems more ancient than that of John. The ditch between the outer and middle baileys certainly cannot, in its present shape, be attributed to John. It was cut after the walls now enclosing the outer bailey were built by Henry III and Edward I, up to which time its site would be occupied by that part of the Norman wall which started from the angle where the eastern end of the ditch now is. Also I think we must conclude that the employment of foreign workmen merely illustrates the state of the labour-market at a time when we know that large numbers of the people of the west of France were attracted towards this comparatively new and fertile country, where talents of all kinds found a market, often to the disgust of the less enterprising natives of the soil.

After the death of John there is no evidence of any large expenditure on the Castle until the twentieth year of his son, Henry III (1236). In that year £64 were spent on a wall between the old and middle baileys, towards the west, in place of palisades; and on the new wall running from the gate of the middle bailey to the south-west angle of the keep, where a palisade had before existed. This wall carried a flight of steps for communication between the keep and the gate.

The use of the terms “middle bailey” and “outer bailey”, more than thirty years before the present walls of the outer bailey were commenced, seems to show the early date at which this lower part of the hill was fortified.

During the thirteenth century the ancient towers of castles were found inadequate to the increasing refinement of the age, and to the state kept by the court. Large halls and

places for residence then began to be built separate from the keep-tower, which was kept as a place of refuge in case of need. During Henry III's reign buildings of this kind were erected on a very handsome scale in the eastern portion of the inner bailey. So far as we can judge by the remains, assisted by the plan made by Ralph Tresswell in 1586, there was a hall, with a smaller apartment adjoining, standing on a fine vaulted crypt, and approached by a suitable staircase, and in connexion with other domestic offices, not now easy to understand. The room adjoining the hall, which was more richly designed, has been supposed to be the chapel. The evidence of this is, however, very slight. The whole deserves to be carefully examined and drawn, as a beautiful example of the best period of the thirteenth century architecture.

In the wars between Henry III and the barons, this was one of the castles given up to them, and they kept it for five years. Soon after it came again into the King's hands, and then commenced those works which ultimately completed the Castle in all essential points, as the ruins now indicate. Up to the time when these last works were undertaken, it had been essentially a Norman fortress. After that time it became what we in England call an Edwardian castle,—an example of the mode of fortification adopted in the thirteenth and fourteenth centuries. It is easy to see the reason why this new work was undertaken, and the way in which it was carried out. The wars and crusades of the eleventh and two following centuries, in which the sieges of fortified places played a most important part, had led to great improvements in the methods of assault, and in the engines employed against fortifications. Just as in our own day every improvement in the guns necessitates some modifications in the construction of forts and of ships, so the advance of mediæval military engineering caused great improvements in the design and construction of fortifications such as these. Before the thirteenth century the chief dependence of castle-builders was placed in thick and lofty walls, and the Norman keep-tower was so far successful that it was hardly possible to take it except by stratagem or by famine. But the increase in the size of armies and of garrisons rendered it necessary to enclose much larger areas of ground, and to make every foot of the walls secure against the improved

modes of attack. The attacking force would endeavour to surround the place, and to approach as closely as possible to the walls, the soldiers sheltering themselves behind slight earthworks, palisades, small mantlets, or large wooden towers, movable on wheels, which could gradually be advanced close up to the walls. Thus, by keeping up a constant flight of arrows against the battlements they would endeavour to bring up their larger engines and plant them so as to operate upon the works with the greatest effect; and as the *balistæ* would throw moderately large stones with tremendous force and great precision, the catapults would send very massive pieces of stone against the battlements and roofs of the buildings, and other machines would project heavy lances and fire-balls. In fact, these machines held the same position in respect of the sling and the bow as our heavy pieces of ordnance do to the rifle. Under cover of them it was found possible to send working parties to fill in the widest and deepest ditch. Then a few men would be placed at the base of the wall, and, either by means of ordinary tools, or with the help of the battering-ram, they would soon undermine or drive holes into the strongest wall, whether it might be 10, 15, or 20 ft. in thickness.

Before the end of the twelfth century the military engineers had adopted or re-invented the offensive engines of the ancient Romans, and had practically studied those of the Asiatics. It became necessary to so modify the design of their fortresses, as to keep pace with the improved artillery. No doubt they had seen the fortifications built in the east by Justinian and the later emperors. Whether they copied them or not, they adopted very similar plans of defence—they depended less upon thick walls, and sought to make every part of the fortifications able not only to defend itself, but to assist in the defence of the parts which adjoined it on either side. Thus towers were placed at all angles and at short intervals along the walls, so that no enemy could approach the wall without being subject to the attacks of those who were sheltered in two adjoining towers. And every tower was well flanked by another tower on each side. The gateways were carefully defended on the same principles, and these devices were so successful that, until the invention of cannon, the walls of fortresses were usually

more than a match for any engines that could be brought against them.

We may now examine the work which was carried on here in the last years of Henry III's reign, and in the early part of that of Edward I, from about 1269 to 1280. During this period of eleven years, Corfe became a fine example of an Edwardian castle. In the fifty-fourth year of Henry III (1269), Alan de Plukenet was governor. It is, doubtless, his coat of arms, of five fusils in bend, that we find on the face of the north-eastern tower of the outer bailey. We may conclude that the works undertaken (or perhaps completed) by him included the whole of the eastern wall with the tower at its southern end. The work is solidly built, but the plinths are less carefully constructed than in the later walls, very little wrought stone being used in them. This, with the absence of intermediate wall towers, may indicate the confidence felt in the strength of the position, or it may show that these means of defence were not at that time sufficiently valued. The towers are open on the face next the bailey, as was usual, so that an enemy might not be able to capture and hold them against the garrison. Along a portion of the wall are the remains of arrow-slits, sixteen or seventeen feet apart, probably more for purposes of observation than for actual use by the cross-bow.

I have already shown reason to believe that the outer bailey was enclosed, therefore the new works could be carried and suspended from time to time without leaving the place exposed to attack. The next part of the works seems to be the walls of the middle bailey from the gateway to near the entrance of the inner bailey. The masonry, generally, is similar to that last described; but the plinths are of very superior workmanship to those of any other part of the castle. Two wall towers, well placed, give a good flanking defence to the walls, which at this part would not have been very easy to attack. Close to the south-western tower is a piece of the original parapet wall, the only piece remaining on the walls enclosing the castle. Both the walls and the circular towers have upright strips of wrought ashlar at short intervals, like those in the east wall of the outer bailey. These were used for getting a truly upright line, and in the case of the towers would render it easy to preserve the circular form by means of a short curved rod

instead of working from a trammel fixed in the centre. These upright lines of wrought stone are well seen in the fourteenth century circular towers in the Tower of London. The extreme point of the work is occupied by the tower called "Butavant," which is rather remarkable both in its position and in its name. The name of *butavant* seems to have been applied in early times to a detached tower placed in advance of some fortification, in order to hold an enemy in check for a time.

Three miles in advance of Chateau Gailliard, on the banks of the Seine, Richard I built a tower called *butavant*, which King Philip II of France found it necessary to capture before he advanced to the attack of the castle. The town of Buttevant, anciently called Bothin, in the county Cork, takes its present name from an old tower built by one of the English invaders of Ireland. The peculiar position of this tower at the salient angle of the middle bailey, and its octagonal shape, differing from everything else about the castle, raises a suspicion that it may originally have been a detached tower, afterwards incorporated in the Edwardian walls. As a detached tower it would have somewhat delayed the operations of an enemy in his attack on that part of the defences. Its outer facing of ashlar, which has nearly all disappeared, was the same as in the adjoining walls to which it was joined rather clumsily, as may be seen on the south side. It stands at a lower level than the middle ward, so that there was a basement storey accessible only through the floor of the room above. This would be suitable for a prison, and on that account the tower was afterwards known as the dungeon tower. A staircase on the south side led to the upper storey, and to the top of the curtain wall on each side. From an examination of the masonry I think the top storey was vaulted.

It is evident that the engineer went much out of his way to produce a salient angle, which, according to rule, ought not to have existed, as a tower so placed could not be properly flanked by any other tower, and if an assailant could succeed in placing two or three sappers at its base properly supported by archers and covered by the ordinary means, nothing could prevent his gaining possession of it within a very short time. The only thing that could justify such an inconvenient plan would be the necessity of preserving the

old Saxon building which stood near that spot. It occupied such a position as would probably be occupied by the church when this was the residence of the Saxon queen. It would afterwards be unnecessary to have a garrison chapel in the outer or middle ward, and there is no vestige of any other building of that kind. If that was the nature of this building, the blocking up of the windows of one side would not be a serious objection, and I am very much inclined to think that this is the true explanation of the matter. It is also singular that no trace can be found of the private chapel in the keep. Such an apartment would be necessary, and there are records of the payment of the chaplain's stipend during the reigns of Henry III and Edward I. It might be a small space partitioned off from one of the upper rooms, or it might be in the upper story of the flank building now destroyed.

I have already alluded to the apartment which is supposed to have been the chapel after the new buildings of Henry III were executed. The garderobe close to the butavant tower was not made till the 36th Edward III (1362). One near the inner bailey, now almost destroyed, was probably original. The latest works to be noticed consist of the gateway of the middle bailey, and the south-west curtain wall with the outer entrance gateway. These must have followed closely on the former works, for the gateways were finished and the gates hung during the eighth year of Edward I (1280).

A bridge was also in course of construction, and some further work was done to it six years later. The new work differs in design from that previously done. The plinths are wholly of wrought stone, of excellent workmanship; but the steps in the line of plinth are not properly splayed off as is done in the curtain of the middle ward. The wall towers, however, are faced to their full height with wrought stone, as well as those short lengths of the walls on each side of the principal entrance. The wall towers are built solid up to the level of the outer ward, the thickness of masonry being about 24 ft.; the spaces within the towers are square, instead of being circular as in those of the east curtain or "polygon", as in those of the middle bailey. The arrangement of loop-holes, so as to command the open country, and also to flank the curtain on each side, is well

seen in these towers. Close to one of them was a doorway, the only one in the walls which seems to have been used as a postern, though there is an archway built up in the east wall, and also two others in the walls of the middle ward. Near to one of the wall towers was the well for the supply of the outer bailey, that for the inner bailey being close to the hall of Henry III. No well has been found in the keep, though such a provision would be necessary for its supply in case of close siege. The great thickness and excellent quality of the lower part of the walls and towers indicate the great fear which was felt of the effects of the sappers, although the walls were so difficult to approach. This part of the walls was, however, easier of approach than any other part, and was therefore more carefully fortified. Several holes and channels in the walls have been taken for drains, I think, however, they were all used in fixing the scaffolding, or for bond timbers to strengthen the work. The gateway of the inner ward has a portcullis, a pair of doors fastened with a massive wooden beam, machicolations of the usual description for defending the entrance from above, and also a second portcullis at the extreme rear of the gateway entrance, so as to enclose it from the middle ward. In fact, this gateway was capable of being held for a time after both wards had been captured, and the guard could at last escape to the keep by way of the stair on the curtain walls. The upper part of the gate towers was furnished with stone brackets for fixing the wooden hoardings which, in case of attack, were put out over the wall to enable the guard to annoy those who might be attempting to sap the foundations and to be themselves sheltered from the arrows of the besiegers.

In later works these defences were executed in stone, as may be so well seen in the machicolated battlements of Raglan Castle. The outer gateway, which seems to be the latest work executed, was very ably designed. The towers on each side are solid in the lower storey, but had guard-rooms over and lodges in the rear. The portcullis groove was of peculiar shape, and seems to be designed so as to give greater resistance to the battering-ram by causing the sides of the portcullis to hook into the circular groove, and to take a firm abutment against the projecting face of the wall. The gates with the machicolations above, were of

the usual character. East of the gate towers and close to the wall tower a chamber was formed in the thickness of the wall, probably under the staircase, which gave access to the upper part of the walls and towers. It had a low door, and at least one narrow window. It is covered with flat stones bracketed out till they meet in the centre, and might be used as a store-place, or for the use of the watchers near the gate. Amongst the latest works done to the castle was the excavation of the deep fosse between the outer bailey and the steep hill on which stands the keep; the old Norman wall was removed, the hill-side scarped away to its present outline, the fosse dug, and the earth from the excavations, formed into a slope in the upper part of the outer bailey, being retained by the two curtain walls. The fosse stops, of course, at the east wall and tower, but it runs down through the fortifications at the south-west end, where the entrance would probably be defended by a stockade which could be partially removed for a sally of the garrison. The present wall, which has been thought to be Norman, seems to have been built at a much later date. It is hastily executed; the loopholes seem intended for musketry; and I think it was built while Lady Bankes held the castle against the Parliament during the civil wars. Originally, both gateways would be approached by the bridges built in the eighth year of Edward I, which would be, to a certain extent, movable, so as to prevent the approach of an enemy. In the 30th Edward III (1356), we have notices of the building of a bridge for the inner bailey; and in 51st Edward I (1377), a wooden bridge, with stone piers, was built—no doubt for the outer bailey. Here would be the first regular drawbridges which, during the fourteenth century, came into use, and were constructed with great skill and elaboration. There is no vestige of either of these remaining, unless some small circular sinkings in the towers of the middle ward may have been connected with them. The present bridges are of the sixteenth or seventeenth century. One other piece of masonry requires notice. It forms the south-east angle of the inner bailey. At this spot the old wall, which would follow the outline of the ground, was cut away, and a projecting angle formed, which would flank the old Norman curtain. The masonry is similar in character, and equally excellent with that executed by Edward I, to whom

I should attribute it. It is supposed the tower, called "Gloriette," stood here, and there is a record of work done in Richard Second's time, at or near this spot, but I do not think it can be identified at this time.

The first important event connected with the castle, after its completion, was the imprisonment of Edward II, in 1327, who was kept here for a short time during the few months which elapsed between his deposition and his murder at Berkeley Castle.

Proceedings of the Association.

MAY 22ND.

H. SYER CUMING, ESQ., F.S.A. SCOT., V.P., IN THE CHAIR.

THANKS were returned for the following presents :

To the Society. To the Powys-Land Club for vols. 1, 2, 3, 4, and Part I of vol. 5. 8vo. London, 1867-1872.

To the Society of Antiquaries of Scotland, for Proceedings, vol. 8, Part II. Small quarto. Edinburgh, 1871.

To the Royal Archaeological Institute, for Journal, No. 112. 8vo. London, 1871.

To the Author. Dr. Ladislan Netto, Director of the Botanical Section of the Imperial and National Museum of Rio Janeiro for *Investigações Historicar e Scientificas sobre o Museu Imperial e Nacional do Rio Janeiro*, 8vo, Rio de Janeiro, 1870 ; and for *Apontamentos Relativos a Botanica applicada no Brasil*, 8vo, Rio de Janeiro, 1871.

Rev. S. M. Mayhew exhibited the following objects :

Portion of a large mould for casting. The design is of the human figure with drapery—Roman work.

A small Upchurch funereal urn, with calcined bones. A portion of the *obolus* found with the bones.

A large Roman *terebra* of great power, found in the London gravel.

A bone for making lace. This appears to be not later than the reign of Elizabeth.

A possett cup of black ware, highly glazed.

The half of a circular iron case, filled with corroded pins of a very early period ; and of which Mr. Roberts said that it was peculiarly interesting, as showing us how pins and small articles were kept.

The rose of an earthen watering-pot, found with others, but twice inscribed with the characters in use from 1540 to 1580—"Thomas Ludd, Gent". The watering-pot itself is in the exhibitor's collection. All found in London.

Part of a Roman flooring tile, with distinct impress of a dog's foot. Mr. Mayhew observed that this tile was one of several found on the banks of the Medway, near Farleigh. Others bore impressions of the feet of pigs, large birds, a deer's hoof, and of a cat, which had lightly passed over the tile, leaving traces of its feet and tail. Excavations had already laid bare the remains of an extensive Roman tile-work; and by permission of the friend, on whose estate and under whose superintendence the work is carried on, further and exact information will, at a future meeting, be laid before the Association.

Mr. E. Roberts exhibited the following articles, said to have been found in Broad Street: A horn cog-wheel, probably, as it appeared to the exhibitor, part of the works of a clock; two small glass bottles; fragment of the foot of a Bohemian wine glass, sixteenth century; an iron axe-head; three knives, with wooden handles; a remarkably fine British spear-head, of bone; a Roman spindle-whorl; a portion of a centre-bit; and a bone four-sided implement, of which the use was uncertain, cut away more than usual on the upper part, and having two grooves on each of three of its sides and one groove on the fourth.

In reference to the cog-wheel, Mr. Cuming said that it had been suggested to him that it might have been the centre of a target; on the whole, however, it was most probable that it was used for some sort of machinery.

Mr. Mayhew said that the bottles exhibited by Mr. Roberts were unguentaries. He had some in his own possession, in which portions of the unguents were still remaining.

Mr. Watling forwarded a large sheet of drawings of Druidical remains in Brittany, made during a tour in that province some months since. These drawings were unaccompanied by any descriptive notes, having simply a line or so beneath each subject, which may be enumerated in the order they stand in the sheet.

1. *Butte-de-Cæsar. At the end of Cairn.* A prop-stone, 6 ft. high by 3 ft. wide at the base, and having its broad surface carved with representations of five axes, with rather slender hafts, three being above and two below, a central panel or cartouch, charged with what might pass for an inscription in a character allied to some of the ancient Indian alphabets.

2. "*Mount Helen.*" A cromlech, the flat capstone or roofing, 20 ft. in length by 2 ft. in thickness. The props are about 7 ft. high, having their inner faces sculptured with axes and other less definite forms. In this cromlech was discovered a worked flint, pointed, and with bevelled edges, which may have been mounted as an axe; and also some fictilia, one example of which, sketched by Mr. Watling, is a well-shaped urn of dark greyish-brown paste, with swelling body, contracted neck, and having a convex rim or lips round the mouth. The

shoulder of the vessel is decorated with a bold chevron, very like that seen on a few stone urns found in Ireland.

3. "*Dol-ar-Marchant*." This merchant's table, or cromlech, at Locmariaker, near Vannes, has a capstone 19 ft. 6 in. in width, by 12 ft. 8 in. in length, and 2 ft. 6 in. in thickness. On its under side is carved what M. Mahé considers an *Ithyphallus*;¹ but which has been pronounced by others an axe; and, if so, it may be described as having a broad blade contracting as it nears the haft, which latter seems to be surmounted by a perforated knob, and towards the lower end is a knuckle-guard bowing out in front. It is stated in our *Journal* (iii, 274) that a similar device occurs on a prop on the west side of the chamber at Gavr' Innis, an islet in the Morbihan, Brittany. The head-prop of this Dol-ar-Marchant, which lies to the north-west, has its inner side carved with four horizontal rows of crook-shaped implements, and a woodcut of it may be seen in our *Journal*, iii, 274. Within this cromlech have been exhumed several fictile vessels, two being figured by Mr. Watling. The smallest is of a blackish hue, with globose body, and short upright neck with wide mouth. The other is much larger and of more graceful contour, with full swelling body narrowing to the neck, and with a convex border round the ample mouth, and from which springs a bowed handle, which rests on the shoulder, and is, like the latter named portion of the vessel, embellished with small triangular dots, produced, in all likelihood, by impressing the soft paste with the end of a stick. This urn is of a brownish tint.²

4. View of a portion of the famous Temple of Carnac, the Stonehenge of Brittany, as it has been aptly termed. According to Mr. Watling, some of the 400 or 500 stones composing this great temple, measure from 14 to 27 ft. in height, and one which is overthrown, and shown in the drawing, is 40 ft. in girth.³

5. *A Pillar*, 57 ft. when erect. A prostrate monolith, now broken into four pieces. This is probably the Locmariaker stone which Mr. J. W. Lukis described in 1848 as measuring "70 ft. 3 in. in length, by about 14 ft. in width".

6. "*Dolmen—Broken*." The ponderous capstone of this great cromlech is divided, and the structure otherwise injured.

Mr. H. Syer Cuming said, that as the thoughts of the meeting had been directed to the megalithic remains in Armorica, he would take this opportunity of introducing to their notice a sketch made forty

¹ *Essai sur les Antiquités du Département du Morbihan*, par J. Mahé, Chanoine du Cathédrale de Vannes, p. 286.

² For a notice of the ancient pottery of Brittany, see *Journal*, xxiv, p. 43.

³ For an account of Carnac, see the Rev. John Bathurst Deane's *Observations on Draconia*, in the *Archæologia*, xxv, p. 188.

years since by a former member of the Association, the late Mr. J. B. Collings, of a Druidic monument in the island of Minorca, known as the Giant's Stone, situated about a mile from the town of Mahon, on the road leading to San Louis. This remarkable relic of the neolithic age may be briefly described as consisting of a pillar, surmounted by an abacus or cap-stone, encircled by seven monoliths, set 8 ft. apart. Two of the most perfect of the monoliths measure 5 ft. in height, 2 ft. 6 in. in width, by 1 ft. 6 in. in thickness. The five remaining ones are of unequal height, and may have suffered from violence; but, it must be remembered that the stones of such circles are by no means of uniform dimensions, some being very much stouter and loftier than others. The chief interest of this Spanish monument lies in its central fan-like altar, as it has been called, the shaft of which is 8 ft. 6 in. in height, 6 ft. 6 in. in length, and 1 ft. 6 in. in thickness. The abacus or cap being 16 ft. in. in length, 4 ft. 6 in. in width, by 2 ft. 6 in. in thickness. Though this megalithic monument is of rude fabric, it is yet far in advance of the dolmens and cromlechs of the Britannic isles, the constructive skill displayed in it being more in accord with that observable in portions of the great circle of Stonehenge, the *Gwaith Emrys* of the Keltic bards.

Mr. W. de Gray Birch read a paper "On the Great Seals of William II", which is printed at pp. 129-141, *ante*.

Mr. Edward Leven read the following communication from Mr. Jas. T. Irvine, dated Coomb Down, Bath, 24th April, 1872.

"DEAR SIR,—I herewith forward a copy of some curious matter relative to that very ancient body, the Vicars Choral of Wells Cathedral. As it has never been published, perhaps it might be worth printing in the *Journal* of the Association. It is taken from the MS. History of Wells Cathedral (divided into five books); written by the Secretary to 'the fighting Bishop', Peter Mews, 1672-1674. In the epistle dedicatory to that Bishop, he signs J. C. (but in a more modern copy of it, also in the hands of the Dean and Chapter, he is called Nathaniel Chyles), which may be an error.

"It will be seen that the original manuscript list must, therefore, have remained as late as 1672-1674; but nothing is now known of it, nor has it ever been printed. I have added to it some dates at which the donors are known to have been alive, from documents belonging to the Chapter.

"Through the kindness of the Principal of the Vicars, S. Fletcher, Esq., I have also been able to append a transcript of a list, taken in 1860, of the plate the vicars at present possess (with emendations from the actual plate).

Yours very truly,

"JAS. T. IRVINE."

"Hic continentur Nomina Vivorum ac Defunctorum Qui diversa Bona contulerunt Vicarijs Eccl'ie Cath'is Wellen' Novum Opus Wellie inhabitantibus, pro Quib' Cotidie in Aulâ Com'un' Vicar' post singulas Refectiones Orat' nominatim & pro Pace & Statu Eccl'ie.

Rex, Regina, Principes Eorum Liberi, & Omnes Gubernatores Regni.

Henricus¹ Dei Gra' Wellen' Ep'us qui licenciavit mortificare Novum Edificium² juxta Horse Lane cum suis p'tinentibus.

Thos. Stanley³ decanus, qui suis magnis Expensis & Laboribus dictum Edificium mortificavit, & plura Bona intendit.

Mag'r Radulphus Ergum,⁴ precentor qui dedit lxs. ad dict' Edificium ac etiam vjs. viijd. pro anima Joh'is Lutterell Milit', & multa alia Bona, ut in Esculentis & poculentis; & plura intendit.

Mag'r Thos. Arundell⁵ Archiep'us Cant', Qui dedit unum Ciphum argenteum pulcherim' cum cooperculo, pretij £xx, ac Etiam x marc' pro vino.

D's Walterus Hungerford dedit lxxvs. vd. pro

D's Joh'es Bovington, qui sua procuracione Mag'r Rob'tus Stonere (1381) legavit Vicarijs Centum Libras, & multa alia Bona fecit.

D's Thos. Madynley,⁶ qui dedit xxxijjs. iiijd. & plura intendit.

Mag'r Joh'es Orum⁷ qui dedit vjs. viijd. & plura intendit.

D's Henricus Mershton Canonicus qui dedit vjs. viijd. & plura intendit.

D's Joh'es Aschwyke, qui dedit vj Bar' Frument' & plura intendit.

M'r Radulphus Canum,⁸ qui dedit vjs. viijd.

D's Will'us Lovering, qui fieri fecit iy Columnas Vitreas de novo in Aula Communi.

M'r Joh'es Batler Canonicus qui mortificari fecit Locum Novoru' Scabellorum proprijs suis Expensis, & plura intendit.

M'r Ric'us Bruton⁹ qui dedit pro Statu suo & Animabus Nich'i Frere & Ciciliæ Uxoris ejus Parentum dicti Ric'i, Unam Peciam Argenteam coopertam, & Unam Magnam Mazaream Argent' Deauratam.

Joh'es Trethek & Joanna Uxor ejus fecerunt Unam Fenestram Vitream in Capella nostra.

Joh'es Collys & Agnes Uxor ejus dederunt Unum Psalterium pro Anima Thomæ, Filij eorundem, ad Capellam Vicariorum.

Radulphus Bathon & Wellen' Ep'us, qui Locum Novi Operis p'dict' impetravit suisq' sumptibus construxit & super edificavit; ipsumq' Locu' sic constructum eisdem Vicarijs ad perpetuam ipsorum cohabitationem libere dedit; & hanc suam Donationem Cartis Regijs & alijs munimentis suis in perpetuum confirmavit. Idem insuper Venerabilis Radulphus Ep'us Annum Redditum x^m Librar' p'dict' Vicarijs benigne providit, & in perpetuam Eleemosinam contulit & appropriavit. Idem & Expensis, ad commun' usum dict' Vicarior' mortificari fecit & in perpetuum appropriari. Ac etiam Unam Pasturam prope Wedmore vocat' Chamberleynyshamys dict' Vicarijs benigne contulit & appropriavit.

Walterus de Hull¹ Archi'nus Bath' p'dict' Maner' de Wellesligh

¹ Bp. Bowett.

² The inn called "The Christopher."

³ Sat 1402-1409.

⁴ Died 1409.

⁵ Archdeacon of Taunton, 1373.

⁶ Temp. 1393-1405, etc.

⁷ 1417-1422.

⁸ About 1419-1433.

⁹ Chancellor, 1406.

impetravit, Et dictis Vicar' dedit, concessit, & Carta sua in perpetuum confirmavit. Et idem dictus Walterus contulit Vicarijs unum bonum Catholicon.

Mag'r Thos. Botton, D's Will'us Camell,² quorum Consilio & Auxilio Radulphus Ep'us supradict' appropriavit & mortificavit Maner' de Wellesligh cum pertinentiis.

D's Will'us Odecumbe, D's Will'us Cokam, Canonici, Qui impetraverunt & appropriaverunt Eccl'iam de Kingestan ad usum Vicariorum, & multa alia dederunt, ut in Ciphis Argenteis, Coclearijs murreis & alijs Jocalibus.

M'r Rob'tus Stonere³ antedict' qui legavit cⁱⁱⁱ Libras pro Una Missa Cursali, et Obitu suo tenend' xx Annos.

D's Joh'es Wareyn⁴ Canonicus qui dedit certum Redditum Annual' ad Valorem ls. pro Una Missa Cursali celebrand' in perpetuum.

D's Nich'us Pontisbury Canonicus, D's Ric'us Brere Vicarius qui dederunt Redditum in Southover.

Joh'es Gye, qui dedit Reddit' suum in Chamberlaine Street.

D's Joh's Hywisch⁵ Canonicus, Joh'es Knyzt de Chewton, qui dederunt Redditum juxta Horse Lane cum certis Scabellis & alijs p'tinentijs ac etiam dictus Joh'es Hywysch contulit Vicariis Unum Mazer' cum diversis Lapidibus Ornat' pulcherrime, cum Cooperculo Argenteo deaurato. Et dictus Johannes Knyzt dedit unam peciam argenteam elevatam.

D's Walterus Clopton, Miles & Justiciar' D'ni Regis legavit xx marc' & unam Pipam plenam Sale.

M'r Rob'tus St. Lo⁶ Canonicus dedit xxs., cujus Executores dederunt xx marc' & unam pipam plenam sale; & habent unam Missam cursalem per tres annos inter Vicarios.

Nich'us Crystesham, Matild' ux' ejus, qui dederunt xx marc'.

D's Joh'es Harewell⁷ Ep'us dedit Unum Murreum pulcherim' & cs.

Thos. Tanner, Burg's qui legavit xls. & in vita sua multa dedit, ut in Sale, Vacuis Doleis, & alijs.

Ric'us Hostord Cleric', qui per Executores suos dedit ijs. iiijd.

Joh'es Brent, qui per Executores contulit unum pulch'r' Note coopt', & una' ollam magnam æneam.

Rob'tus Perlee⁸ Canonicus, qui legavit unum Ciphum Argenteum cum cooperculo magni Ponderis.

D's Joh'es Cholsey Canonicus, cujus Executores dederunt unum Porciphorium non notatum, unum Dorsorium paleatu' de rubeo & blodeo colore, cum duobus Costerijs ejusdem sectæ.

Mag'r Joh'es de Carloun⁹ quondam Decanus Wellen', legavit vicarijs unum magnum Ciphum de Mazero. Docer' unam Ollam Æneam, unam Patellam, unam Pelvem.

¹ About 1343.

² 1348, and died 1386.

³ About 1381.

⁴ About 1405.

⁵ About 1333.

⁶ About 1405.

⁷ Died 1386.

⁸ About 1405.

⁹ Died 1361.

M'r Joh'es de Sydenhale¹ Canonicus legavit Vicarijs lxs., unum Ciphum magnum de Mazero, unam Ollam Æneam magnam, ij Quart' Frumenti pro remedio animæ suæ.

Joh'es Lumbard² Canonicus legavit Vicarijs unum pulchr' Mazerum, in quo scribitur *Let ye Wynd blowe*.

M'r Will'us de Selton Vicar' iij marc'.

Joh'es London Canonic'³ dedit unam Bibliam.

Joh'es Lutteltoun Præcentor Wellen' dedit unam Ollam Æneam.

Joh'es Somford Canon' dedit iij Ciph' argent' & coopert'.

Rogerius Wytchurch dedit Vicarijs xiijs. iiijd.

Adam Trewlove, Canon', dedit Vicarijs unam Legenda' Auream.

Walterus Birecomb Canon' contulit xs.

Joh'es Hawkece de Bristol dedit Vicariis unum Ciphum Argent', unum Mortar' Æneum, cum pil' ferr' iij Caneus' pro tabulis ij Pitchers de Stann' & j Pelvem.

Will'us Codeworth, Vicar', dedit xs. & unum Ciphum de Mazero.

Thos. Cooke Prior de Taunton dedit Vicarijs xxs. Et Ric'us Barnhurst Vicariis dedit xiijs. iiijd.

Will'us Sutton Mag'r Scholar' dedit Vicarijs xxs., M'r Joh'es Carlton dedit xxs., Et Philip's Arnald Vicarijs contulit vj Coclear' argent'. Thos. Martell Annuellar' dedit Vicarijs Unam Pelvem. Et Joh'es Mogg Annuellar' dedit vjs. viijd.

Philip's Sweynescey de Bristol dedit Vicarijs Unam Magnam Ollam continent 23 Lagenas.

Joh'es Stonere Miles dedit Vicarijs xxs. Et Joh'es Teysant Heraldus D'ni Regis, dedit Vicarijs iij Ciphos de Mazer', ij Mensales pro Aulâ Com'uni.

Rogerus Cambroune Vicar' dedit xiijs. iiijd.. Ric'us Iford Canon' dedit ij Marc'. Joh'es Cogger' Vicar' dedit xxs. D's Joh'es Bener Canon' dedit xls.

D's Will'us Whyte Canon' dedit vjs. viijd. D's Joh'es Taunton Vicar' dedit Unam Ciphum vocat' Note, pretij ls. M'r Thos. Zonge dedit Vicarijs xxs.

M'r Joh'es Carlton Jun'r, Canon', dedit xxs. Mr. Hugo Pembrugg Canon' dedit Vicarijs iiijl.

Thos. Madefraye dedit Vicarijs v marc'. Joh'es Spalding dedit unu' Mazer' pretij js. Thos. Kent dedit xxs. per manus Joh'is Tyntenhull. D'na Elisabetha Comitissa Cantæ dedit Vicarijs xxs. D's Rob'tus Sambuc Canon' qui contulit vicarijs xxs. M'r Thos. Sheptone Canon' dedit Vicarijs xxs. D's Edmundus dedit unum Ciphum Mazer'. Henric' Wyrcester Vicar' fecit Unam Fenestram Vitream in Aulâ Com'uni. Joh'es Hull Vicar' dedit iiij Coclear' argent'. Tho' Newman Vicar' & Joanna mater ejus, multa Bona dederunt, & fecer' Fenestr' Vitr' in

¹ About 1349.

² About 1361.

³ About 1343.

Aulâ Com'uni, & legavit unum Libru' vocat' Mag'r Historiarum. D's Thos. Mount Canonic' dedit c solid'. Simon le Erchefont Vicar' dedit xld. pro Una Columna. Joh'es Tyntenhull Vicar' dedit xld. pro Una Columna Vitru' in Aulâ Com'uni, & Unum Ciphum pulchrum & multa alia Bona.

M'r Thom's Bray Canonic': dedit Unum Ciphum Maz'. Mr. Ric'us Carltown Canon': dedit Vicar': ij quarter' Frumenti. Mr. Joh'es Yrissch qui dedit xvjs. viijd. Mr. Tho's Aston, Canon', dedit Vicarijs Unam Marcam. Joh's Wileyat Cancellarius Exon' dedit Vicarijs xxs. Will'us Beld Vicar dedit unam Cistam Altari de Wellesley, & per Executores iiij℥ Legalis monetæ, & Unam Missam Cursalem p' annum.

Joh'es Wyke, qui dedit Vicar' ij Marc' & dimid'. Joh'es Chidiok Miles Sen'r, qui dedit nobis Jus Patronatus Eccl'iæ de Kingestan pro cc marc' sterling'. Joh'es Chidiok Filius & Hæres dict' Joh'is, qui Jus Patronatus dict' Eccl'iæ de Kingestan ratificavit & confirmavit pro x Lib', sibi præ manibus persolut'. Tho's Hore,¹ qui dedit Vicar' xls.

Agnes Schether dedit Vicar' xxs. D's Joh'es Bockyng Sen'r Vicar' qui dedit pro remedio Animæ suæ & Animæ M'ri Thomæ Bockyng² olim Canon' Wellen', Parent', Amicor'; & Omnium Benefactor' Eorund' Joh'is & Thomæ lxiij℥ sterling' in subsidium Edificationis Novi Hospitij n'ri juxta le Horselane. Unde inter Executores dicti Joh'is ex parte una, & principales & consocios concordatum fuit, 9d. singulis Diebus in Missa quæ vocat' Wellysly Mass, dicat una Collect' quæ incipit *Deus cujus Misericordiæ non est numerus* pro Animabus dictorum Joh'is & Thomæ. Et ut hoc firmum & stabile permaneat perpetuis futuris Temporibus, Principales & Societas dederunt in com'uni de reddit' provenient' de dicto Novo Hospitio qualibet Septimana in perpetuum, v Denar' Uni Vicario dict' Missam celebranti.

D'r Joh'es Gam'ulle Canon' qui legavit nobis xls. Mr. Thos. Bingham³ qui dedit Vicar' xlvjs. viijd. et certos Libros Theologiæ."

"In these tables there are four pages in vellum, but so eaten out y' the last is quite lost, and many words in the others, which renders the whole very imperfect. However, by what is here pick'd out and deliver'd we may perceive, if we reflect on the Honour and worthiness of their Founder, the Number and quality of their Benefactors, the Vicars Choral of this Church not to have been such pitiful Fellows and considerable persons as some would have them."

Taken from the original document:

"*A true Note of the xxx^e Stalls, and howe manie of them are full:*

"Nic' Clunn' Sutton, 53s. 4d.; Humfrie Baylie, Wedmore 1^a, 53s. 4d.; Richard Mason, Brent, 40s.; Thomas Goold, Comba 7^a, 26s. 8d.; Roger Rugg, Litton, 26s. 8d.; John Hewlet, Comba 14^a, 26s. 8d.; Mathew Jeffries, Comba 10^a, 26s. 8d.; Robert Marwood, Comba 11^a,

¹ About 1438.

² About 1346.

³ About 1401.

26s. 8d.; John Clarke, Comba 5^a, 26s. 8d.; Will' Tanswell, Comba 3^a, 26s. 8d.; Will' Moore, Comba 2^a, 26s. 8d.; Walter Tayler, Comba 9^a, 26s. 8d.; John Gibbs, Comba 15^a, 26s. 8d.; Thomas Stove, Harptree, 26s. 8d.=£22. Marked again £22:13:4.

"Cleeve, 53s. 4d.; Compton Ep'i, 40s.; Comba 4^a, 26s. 8d.; Comba 6^a, 26s. 8d.; Comba 12^a, 26s. 8d.; Cudworth, 26s. 8d.; Dultingcott, 26s. 8d.; Henstridge, 40s.; Ilminster, 4£; St. Decuman's, 40s.; Scamford, 40s.; Wedmore 4^a, 20s.; Warmister, 40s.; Wiveliscombe, 40s.; Wormister, (40s.), 20s., Yatton, 43s.=£29:9:8. Marked again £28:16:4.

"Item 22 other stalls not taxed wth tenths, £25.

"Item the allowance of Parna Co'ia annexed unto the 30 stalls is £45:12:6.

"Item stipendia vicar' (£iij^{xx}vij xvij s. ix d. ob.), £40:18:9½.

"Item more after for p't of morninge prayer, 40s.

"Item cheatrie for 14 at 14s. apeece, £9:16.

"S'm' total, £211:16:11½.

"To be allowed for the p'ts of the 30 stalles & Parna Co'ia, £9:12:6½; for the p'ts of the stipend, £7:15:10½; item other small allowances on y^e same accompt, about 40s. S'm' £19:8:5.

"Remayneth to be devidid amonge 20 Vicars, £136:8:6½. (£ciiij^{xx}xij vij s. vjd. ob.)

"In all these allowances the Vicars are wronged. Also they are wronged in the goidin' of their house, as heerafter appeareth, viz.,

"The Chapt'r deteine fro' the Vicars in the 30 stalls, £29:9:8.

"Item they deteyne of the Parna Co'ia annexed to them about £18:6:6.

"Item they detain the whole 22 stalls not taxed, £25.

"Item they detain of the stipends at least £8.

"Besides, they or their p'decessors have lessned the ordinans therof the some of £3 18d. Also they have taken fro' them y^e perquisites of certaine lands in the *free* (?) slipes belonging to y^e Ladie Chappell w^h alwaies were let & set by the prior of the same untill the second yeare of K. Edward the Sixt, who allwaies was a vicar.

"It'm they detain fro' them in the cheatrie (besides the p'quisites w^h they should have y^e p'ts of also) about £5.

"Also they have greatly wronged them for maintaining one Richard Marwad against them on their com'on purse, who for adultery com'itted & confessed was expelled their house, accordinge to their statuts & auncient practice of the same house; for w^h cause the Canons seekinge to infringe their privileges, have caused them to spend above £24 w^{thin} these two yeares, to y^e undoinge for ever, if they may not be relieved by them y^e have wranged them."

"Escheatry.

"Wrongs susteyned by the Vicars.

"Stalls."

(Date must be about 1590.)

Inventory of silver belonging to the principals, seniors, and vicars choral of the Cathedral Church of St. Andrew, Wells :

A chalice (about a quart) inscribed "Ex dono Thomæ Clarke clerici S'ti Andree Wellen' nuper vicarii in usum perpetuum vicariorum Aulæ Clausæ Wellen' 1672."

A tankard with cover (about a pint and a half), inscribed "In usum vicariorum choralium Aulæ Clausæ in libertate S'ti Andree Wellen'."

A large "salt" inscribed "Hoc salinum et multa vasa culinaria in usum Aulæ Novi Clausi reliquit d'nus henricus duvall Redard vicarius choralis 1677."

Two round silver bowls marked on bottom.

Two small "salts" inscribed "Ex dono Jo. Baylie, LL.D., hujus dioceses Cancellarii."

Two tablespoons inscribed "C. H.¹ Ex dono H. Winchcombe."

Two tablespoons inscribed "C. H.¹ Donum H. Duvall."

Two tablespoons inscribed "Ex dono Antonii Walkley vicarii 1691."

ARTHUR DU CANE, *Priest Vicar* } 1860.
SILAS FLETCHER, *Lay Vicar*

JUNE 12TH.

GEORGE ADE, ESQ., IN THE CHAIR.

THE election of the following Associates was announced :

Charles Braid, Esq., 13, Westbourne Park Villas, Bayswater, W.
J. D. Mullins, Esq., Chief Librarian of Birmingham Free Libraries.

Fredk. Harbour, 65, Great Russell Street, Bloomsbury, W.C.
Wm. Parke, Esq., High Street, Wolverhampton.
Captain S. Steward, Nottingham, Dorsetshire.

Thanks were returned for the following presents :

To the Society. East Indian Association, for Journal, 30th May, 1872. 8vo. London, 1872.

To the Author. Seyd Ahmed Bahadoor, C.S.J., "On Dr. Haster's Indian Musselmans, Are They Bound in Conscience to Rebel Against the Queen?" Compiled by a Musselman. 8vo. London, 1872.

Mr. E. Roberts exhibited a Norman water pitcher, with drops of lead glaze upon it, from Broad Street.

Mr. J. W. Baily exhibited a considerable number of coins in gold, silver, and brass, lately discovered in London; also some fibulæ and

¹ No doubt intended for Close Hall, by which the Vicars' Close is usually called.—T. Serel.

portions of spurs from Fenchurch Street ; and a curious glass vessel, much oxydised, the use of which appeared very doubtful.

Mr. H. Syer Cuming produced a wheel of *cuir-bouilli*, full $4\frac{1}{4}$ in. diameter and $\frac{1}{4}$ in. thick, evidently designed for a similar purpose as the one exhibited by Mr. Roberts, but differing in a certain respect from it. In Mr. Roberts's example both faces are smooth, whereas in Mr. Cuming's wheel, one face is flat and the other decorated with broad concentric rings, indicating that it was to be exposed to view. Both wheels have a square aperture in the centre, to permit the passage of an arbor or axis, and the edge of each specimen is cut into forty tolerably strong teeth or cogs. Mr. Cuming stated that the wheel he possessed was discovered in the Thames bank, near the Temple, in 1869, and was the first thing of its kind he had seen. One idea as to its use was, that it served as a central ornament of a small sixteenth century buckler or target, and that the steel spike projected through the quadrangular perforation ; another, that it is a palette from a fifteenth century suit of armour ; a third, that it is the drum-wheel of an antique clock ; but an intelligent clockmaker affirms that the number of cogs forbids its applicability for the purpose. Was it a member of a cooking-jack, is a query that has been asked ; and to it may be added another: is it a portion of an old *torn* or spinning-wheel ?

Whatever may have been the motive of such leathern wheels as those exhibited, they seem to be of very rare occurrence in London ; and their discovery is therefore worthy of record, and may perchance lead to a solution of the doubts which at present envelope their history.

Mr. Joseph Warren, of Ixworth, forwarded for exhibition seals of various dates and a curious shield-shaped Roman fibula of a supposed uncommon form.

M. C. Roessler, of Havre, sent for exhibition a sketch of a sun-dial of the close of the fifteenth century, lately seen by him in the church of Rouelles, Normandy.

The Rev. S. M. Mayhew said, in reference to the West Farleigh Cross (see pp. 77-79 *ante*), that circumstances lately come to light would probably, in the end, establish, ecclesiastically, the suspected connection of West Farleigh with St. Helen's, Bishopsgate, London. Also, that excavations were in progress on the Medway, near Telson, and two chambers of a Roman dwelling had been cleared of earth and rubbish. A rough sketch of the progress of the work was laid on the table. Mr. Mayhew also supplemented Mr. Morgan's paper on the Worship of Apollo in London, read at a later period during the evening, by the exhibition of a ring with the rayed head of the god ; and another with a large bay leaf of bronze, both found near the Thames and within the city. Also, a dagger and sheath of sixteenth

century, damascened. A large portion of a Roman tile, with stamp, found in Lothbury, 1866: P.P. BR. LON., proposed rendering by Mr. Mayhew, POLLIO, PREFECTUS BRITANNICÆ LONDINII (?); but, more probably, PREFECTUS PROVINCIÆ BRITANNICÆ LONDINII. Roman handle of a situla, of iron links, with uprights. A beautifully patinated chate-laine chain, with hooks complete. Another very beautiful chain of gold bronze, with fastening and ornament. A small bronze penates, perfect in figure, though wanting in the stand or foot. A rare and valuable dish of true Palissy ware, of highest art, $9\frac{1}{2}$ in. diameter. A snake lies across in life-like folds. A lizard and an enamelled frog on either side. The work is verdant with leaves of oak, and ornamented by acorns, shells and mottling. Also, an exceedingly interesting and historic relic, a dish moulded by Palissy, apparently to commemorate the marriage of Henry IV with Margaret of Valois. The glaze is clear green. Around the margin are masks, lions' heads, and the *Marguerite* (Daisy), as being emblematic of his newly wedded consort. Above is the royal crown, beneath which appear the shields of France and Valois, each crowned and united. A point of union is the letter H. On the sides of the dish appear two figures of Fame, and within a chain composed of the letters H M, and the numerals IV encircle the royal escutcheons. Dependent is a medallion with the monogram of Bernard Palissy, and below this, extending to the edge of the rim, a cross of an order of nobility. So far as is known, this dish is a unique specimen of the work of the celebrated Huguenot potter.

Mr. H. Syer Cuming read the following note in connection with the Rev. Mr. Mayhew's exhibition of Palissy ware:

"Bernard Palissy, the land-surveyor, glass-painter, and potter, was born at La Chapelle Biron, in Perigord, A.D. 1510. In 1539 he married and established himself at Saintes, near Rochelle, and about this period chancing to see a beautiful cup, he became eager to learn the ingredients of its glaze, and laboured until the year 1555 ere he discovered the composition of the stanniferous enamel which imparts such a pleasing richness to his fayence. He variegated this beautiful enamel with several tints, striving to copy, not simply the forms, but also the hues of the natural objects with which he decorated his *bizarre* works. The reptiles, fish, shells, and plants, which we see modelled on the true Palissy ware, were all copied from the fauna and flora of Paris and its environs, nothing foreign to France being admitted on the *pièces rustiques*. It has been said that beyond this strict adherence to local forms, there are two other certain features whereby to distinguish the real from the counterfeit Palissy ware, viz., the backs of the dishes, etc., are always more or less clouded or shaded with two or three different colours, such as blue, brown, and buff-yellow; and the paste, being composed chiefly of silica and alumina, does not effervesce on the

application of acids. Though these are undeniably immutable characteristics of genuine Palissy, they also exist in spurious *fabriques*, and the general aspect of a piece will speak more forcibly to the eye of the connoisseur of the truth or falsity of a specimen than any minute details which might be pointed out. Bernard Palissy died in 1589, but the manufacture of *Palissy ware* did not then cease, but was carried on for some time by his two relatives, Nicholas and Mathurin; but whether they were his sons or brothers is rather uncertain. Their productions will not bear comparison with the fictilia of the elder Palissy, neither will the imitations of his ware made in the South of France and in Germany."

The potters of Delft, wonderfully skilful in their copies of the porcelain of China and Japan, seem to have felt a desire to follow the designs of Palissy; but their imitations of the *pièces rustiques* of the great master were executed in a clumsy manner, and far too much white is left exposed in the ground of the subjects. Palissy was very fond of representing the fish of the Seine on his plateaux, etc., and I exhibit the octangular cover of a sauce tureen of Dutch fayence, upon which are modelled five lively plaice, of a lilac hue spotted with brown, floating on a yellow surface, their upraised tails serving as so many handles by which to lift the lid. This singular and rare specimen is of the early part of the seventeenth century, and may be regarded as the embodiment of one of the quaint fancies inspired by the labours of Palissy. It was formerly in the collection of our deceased member, Mr. Christopher Lynch.

The nationality of the cup which excited the wonder and stimulated the ingenuity of Bernard Palissy, has ever been a moot question, but may it not have been a Chinese porcelain vessel decorated with reptiles, flowers, etc., in relief? for such we know have for ages been wrought by the potters of the Celestial Empire. The fidelity with which such adornments were modelled is well exemplified in the terracotta *fruit tea-pots*, described in our *Journal* (xviii, 398; xix, 138); and in the porcelain *hibiscus* capsule I exhibit, the bright green and yellow glazing on which has all the aspect of Nature's tints. To this I add the model of a frog, the skin of the creature being admirably imitated. The upper surface is covered with green glaze, and the under side bears the maker's name in relief. If this Chinese frog be not wrought so artistically as Palissy's frogs, it is no whit less truthful in character and life-like in effect.

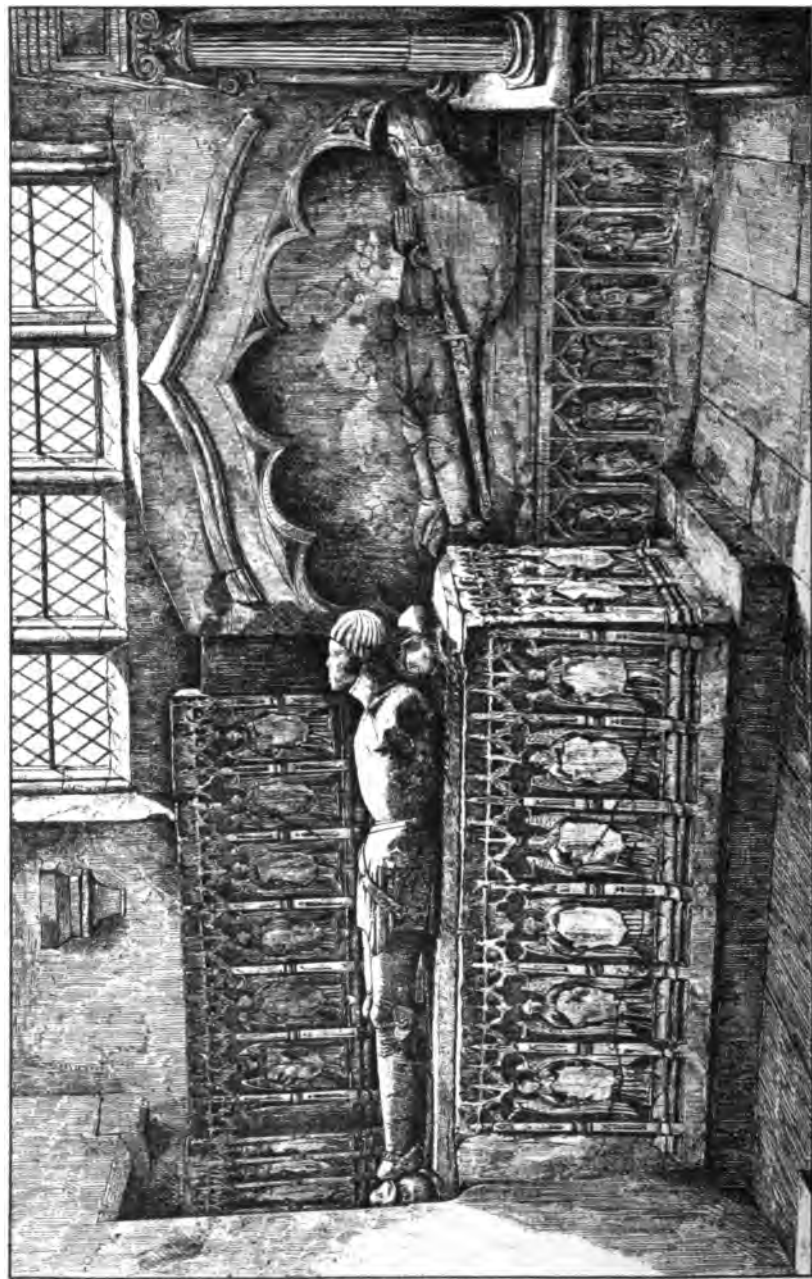
Mr. Morgan read a paper upon the "Worship of Apollo in London", which will be printed hereafter; and a considerable discussion ensued, in which the Chairman and Messrs. H. Syer Cuming, G. M. Hills, E. Roberts, Baily, Previté, and G. R. Wright, took part.

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10/10/1917

Photo by Mr. W. H. Jones, 188, Tottenham, London

Tombs in the South Transept of Fiddletown Church.

Proceedings of the Congress.

(Continued from p. 224.)

FRIDAY, AUGUST 25.

At half-past nine o'clock a party of between sixty and seventy left by special train for Dorchester, where carriages were in readiness to convey them by road to Piddletown Church, which was reached by eleven o'clock, after an exceedingly pleasant drive. This ancient and interesting structure had been thrown open for the occasion by the Vicar, the Rev. F. E. Freeman, who attended to receive the Association. The visitors having assembled in the nave, Mr. Roberts observed that he had glanced hurriedly over the building, of which Hutchins gives the baldest information: in fact, little or nothing beyond stating that it was dedicated to St. Mary in 1505. It appeared to him (Mr. Roberts) that it was rebuilt about that period, as were also many other churches in the country. The nave appeared to be of that date. There were certainly some indications of a former church, one of the earliest parts being the font, which was distinctly of the Norman era, and of a peculiar character. In the south transept, or "Athelhampton Chantry," was evidence of an earlier building; and in the chancel, of one of a still later date. Outside the chancel was a tablet bearing the date 1576; and, strange to say, the day of the month was given, 2nd May. He did not remember having seen, in any previous instance, the day of the month given. The church consisted of a nave with north aisle and a south transeptal chapel. The south porch was quite modern. Within the archway opening to the south chapel was a door leading to a former rood-loft. Of the brasses and monuments Mr. Planché would give a description; probably he would scarcely deal with the canopies. It appeared to him (Mr. Roberts) that the effigies and the canopies did not belong to each other. The latter seemed to be of about the end of the fifteenth century. He did not remember Purbeck stone being used in an earlier age in the same manner. Under the arms in front of the gallery was the date 1635.

Mr. J. R. Planché then proceeded to describe the monuments,

extending, as he thought, from the time of Edward I to Elizabeth, and respecting which he had scarcely ever seen such a complete collection in any church. He was extremely glad, he said, to find himself there, for the monuments were rarely equalled in the churches of this kingdom. He was sorry to say that he had been afforded but little opportunity of examining them. Commencing with two of the earliest, and therefore most interesting, of the effigies, he mentioned that Hutchins supposed them to be those of a knight and lady, of great antiquity, like some to be seen in Bridport Church, but in a better state of preservation. From the costume and other appearances Mr. Planché set down the date as that of Edward I. The legs, he said, were crossed, and the figures were altogether of the well known type of that period. Many similar ones existed in London. As to the distinguished persons represented by the effigies, Mr. Planché declined to speculate beyond suggesting the Badways or the Montacutes. The next effigy to which he called attention, Mr. Planché took to be of the time of Edward III or Richard II. There was a good specimen of the grand military belt and sword of that period. He suggested that the monument might belong to the Martyn family. The next effigies, of a lady and knight, from the change of costume seemed to represent the period of Edward IV. The lady wore an interesting headdress, the hair being put up to a height that would astonish even young ladies of the present day. The gold net was divided into two parts. It had been remarked that the lady was very small, and the knight very large; but Mr. Planché did not think there was any disproportion calling for particular notice. Attention was directed to the peculiar crest of the Martyns. Mr. Planché commented on the absence, in Hutchins, of the pedigree of the family, and corrected the county historian on several points, showing that even in the latest edition of his work there were some obvious errors. One of the last monuments pointed out was in memory of "Nicholas Martyn, Esqvier," who died in 1595, his soul assuredly resting "with Abraham, Isaake, and Jacob, in the kingdom of heaven." This monument was fixed on the two effigies to which attention had been first directed.

Mr. Wright read a document bearing the date of 1630, which referred to work done in the church; and the three following documents, on vellum, were described by Mr. E. Levien:

1. Plan of the seats in 1679 (Mr. John Fielding vicar), with copy of inscription in the church: "*Huc ades, non videri, sed audire et precari.*" The total number of sittings in 1836 is stated at 585.

2. "Things propounded and desired, by lawfull fauour of authoritie to be furthered and confirmed, for the quietinge of the parishioners in settlinge them in their proper places and seates in the church. Now all newe altered, builte and adorned from ende to ende. 1637."

3rd requisition. "That menn and woemen be not intermixed in seates, but eyther sorte and sexe to be seated by themselves in their proper quarters and squadrons."

5th. "That maides and gerles be not permitted to intende themselves into roomes assigned to woemen, nor the undertenants or cottagers daughters to intend into places assigned for the ladies and gentlewoemens waytinge maides and the daughters of men that are better ranke, and beare the costes of the worke of those places by their rates and the reste."

Dorso.—Record of the visitation of Mr. Richard Fitzherbert (Archdeacon of Dorset) as their Ordinary, at the request of "the Churchwardens and undertakers of the greate worke in the churche of Puddletowne," to confirm the settlement of the seats as made by them. Date, 8 June, 1657.

3. Rates for new seating, repairing, and adorning the church, and building the gallery, made in accordance with the King's "commandment that churches within his realme should be repaired and put into forme, and thearvpon from the Byshopp of the diocese and others the official: A command given to presente to the Courte the faults, and then order given to repaire and adorne this of Puddletowne within the county of Dorset," with names of the inhabitants, the rates paid by them, etc.; signed by Henry Arnold, William Willis, and others; with certificate of confirmation of the rates assessed by them; signed by Richard Fitzherbert, Archdeacon of Dorset, and commissioner for the Archbishop of Canterbury. Date, 30th August, 1630.

Dorso.—"Received this parchment from Christopher Tayler and Simon Maicock, the 18th May, 1657."

After conveying their best thanks to Mr. Freeman for his attendance, and the pleasure which he had afforded, the members and their friends proceeded to the Manor House of Athelhampton, and remained some time viewing this splendid specimen of domestic architecture. Mr. Roberts acted as *cicerone*, and observed, when the inspection of the interior had finished, that they were reminded immediately of the mode of living a century ago, when the whole family assembled together for their meals. They were carried back to the time when in castles the same practice prevailed. The hall in which the party were now assembled (the large room at the entrance containing the minstrels' gallery) was one of those halls where those assemblages did not take place. On occasions of large parties, meals might have been taken there; but mostly, the room to which the oriel led was used as a dining hall. Mr. Roberts referred to the great fire-place as a proof of his conjecture. The door on the north side was, he said, very strong; and although it now led to the staircase, it probably did not do so at the time in question. The staircase was more to the east. Evidently the

buildings originally formed a complete quadrangle. A portion appeared to have been erected in the early part of the fifteenth century, by one of the first Martyns, which family afterwards resided there in the beginning of the sixteenth century. Whether the whole quadrangle was then completed he could not say. Mr. Roberts commented on various other features of the building. The roof of the hall in which the party were now assembled was a very curious specimen of the period, and he pointed out its advantages in effect when contrasted with modern roofs constructed on more economical principles. A good deal of the window-glass was of the same period. Many of the panes bore the coat of arms. He was inclined to think that the chimney-piece in the dining-room was quite modern. By the side of the fireplace was originally a doorway which led down to the cellar, and this confirmed his opinion as to the purposes for which the room had been used. Behind the minstrels' gallery was formerly the "Queen's chamber." Whether any queen did ever make use of the room, he could not say; but he hardly thought the name would have been applied without some reason. There was a little chamber which had been called an oratory. He could not see whether it had been used. The party then moved to the exterior, and passed round the buildings, noticing particularly the dovecote, which, Mr. Roberts observed, used to be attached to every such residence. He also remarked that only one stack of chimneys was original.

Amongst the antique articles observed in the house was some curious tapestry, of which Mr. Planché has since given the following description: "This tapestry consists of three small and one large pieces, and the subjects are all taken from the life of Paulus Æmilius, in Plutarch, illustrating his conquest of Macedonia. No. 1.—Perseus, after his defeat at Pydna, being reproached by Paulus for defying the Romans. No. 2.—Paulus addressing his officers on the instability of fortune and the vicissitude of human affairs. No. 3 (in the gallery).—Paulus on horseback, and soldiers carrying the spoils of one of the seventy cities of Epirus on board the Roman ships. 4 (the larger piece).—The triumph of Paulus at Rome. The letters worked in the border of the tapestry indicated the place of manufacture and the name of the workman. I have sent these to the lady at Athelhampton, who was so anxious to discover them; but at present I have forgotten them. The design appeared after the manner of Rubens, and from its wonderful expression might really have been by that master. The work was Flemish (either Brussels or Bruges), and the familiar *dog* was introduced in the triumph."

After luncheon at the King's Arms Hotel, Piddletown, the route was resumed for Weatherbury Castle, known in the neighbourhood as "Castle Rings". There was but little of interest to be seen here.



MELTHAMPTEN MANOR HOUSE.



BERE REGIS CHURCH

The castle was reached by climbing a steep hill, and then passing through a wood where an obelisk stands. It is described as a long rectangular British camp, with two ramparts and ditches containing seven acres. Mr. Symonds, who kindly conducted the party round, showed the supposed site of the western gateway, near which seven ancient swords had been discovered. He had opened numerous barrows, and various articles, such as ladies' ornaments, set down as Roman antiquities, had come to light. He stated the inner camp to extend over eight acres, while the entire site was fully twenty acres. In discussion the party remained here only a few minutes, during which invigorating breezes were inhaled, for the camp is elevated and bleak.

The next point was Bere Regis Church, where the members and their friends were received in the most courteous manner by the Vicar, the Rev. Francis Ware. Several of the principal parishioners were assembled to hear what had to be said about the interesting edifice, which is now fast decaying, and the Vicar having ascended the reading desk, read the following address:

"My duty on this occasion is, I conceive, first, to welcome this distinguished Association in this place; and then to give a brief description of the various features of this building, representing at the same time the few historical notices in connection with it that survive, by way of the better illustrating the subject. A glance around you will show you the peculiar character of the building. With its rough unfinished walls, its irregular arches, its once uneven floor, its rude carving, defaced and dilapidated as it is, it stands a noble and interesting edifice. I will take the different features of the building in what appears to be their chronological order.

"1. The three arches on the south side of the nave, and the irregular arch and block at its north-east end are, together with the font, all that remains of the Norman time. The narrow moulding peculiar to the Normans is a safe index of the extent of their work. There was then probably no clerestory. The Norman wall had an original settlement outwards, and you can easily see where the perpendicular clerestory wall was built upon it. You will notice the carving on the capitals of the figures. The tradition is that this portion of the church was built by King John. Whether or not that is the case must be left for the learned to determine. I am not aware that beyond the fact that this wandering King possessed here a favourite forest and a palace, which he not unfrequently visited, and from which several orders in his reign are dated, there are more certain grounds for the tradition. The church is dedicated to a saint of the same name as the King. There is an order in the public records of this reign to pay for a fair crucifix in our chapel at Bere; but this, as Mr. Shipp suggests, may have been a chapel attached to the palace. The pointed north arch,

which was not introduced before the middle of the twelfth century, and which would not probably appear in these distant parts until later, may synchronise with his time; and whether the King was the builder of the work or not, it is not impossible to conceive the zealous priest of those days addressing himself to the liberality or superstition of the royal visitor; or the rough workmen, under his superintendence, attempting to portray (perhaps designedly to caricature) the royal physiognomy and his sports. The font is probably of an earlier date. It stood until lately, I believe, against the north side of the south-west pillar, its natural mediæval position. It is a fine specimen of a large circular bowl of the Norman period.

"2. I can only notice a window in the south aisle, of the Decorated period (which seems to have been displaced, and therefore is probably all that remains of more work of the same date), to show that during the long period that elapsed between the thirteenth and fifteenth centuries church-builders were not altogether idle in this place. Whatever their work was, it has been superseded by the great restorers of the fifteenth century. That great impulse of church building has left its mark on this building. It so happened that, connected with this parish by birth and property was one of the most remarkable men of those times, John Morton, the Privy Councillor of Henry VI, a faithful Lancastrian, yet afterwards the useful minister, and in fact executor, of Edward IV (some say the guardian of his unfortunate children), the determined opponent and prisoner of the usurper Richard, and, finally, the successful cause of the union of the two roses in the marriage of Henry of Richmond with Elizabeth of York. Chancellor of Oxford, Bishop of Ely, Primate and Cardinal, John Morton closed his eventful life in A.D. 1500, at the age of ninety. His history runs through the whole of that dark yet stirring century. He was, like other remarkable ecclesiastics who preceded and succeeded him, William of Wykeham and Wolsey (whom he resembled in his rise and position), not only a politician, but the patron and promoter of great works. He built the castle at Wisbeach, drained the fens, restored several buildings at Oxford and his palace at Lambeth, besides works in Ely and Canterbury Cathedrals, and other places. Now whether we see around us here his handiwork we cannot positively say, certainly we see the result of his influence. Even if Morton never in his greatness revisited his property or his birthplace, the pride aroused by his great deeds would equally have aroused his family to imitate his example. The ancient burial-place of the Morton family lies beneath the present reading-desk, in front of the chancel. The south aisle was the chapel and burial-place of his mother's family, the Turbeilles, possessors of what had once been the royal demesne. In his will, Morton leaves a sum of money for masses to be said for his soul and the souls of his rela-

tions buried in this church. The east portion of the north aisle goes by the name of his chapel; and if it is so, those niches which seem late workmanship, and different from other carving in the church, are probably connected with his memory. Unquestionably the restoration of Bere Church in those days is inseparably connected with the name of her greatest son, although what his exact contribution to it was, it is hard to say.

"The portions that belong to the Perpendicular period are the two large arches, by which an addition seems to have been made to the nave, the tower, the clerestory and roof, the south-east pillar and arch of the nave, the chancel, and probably the pillars of the north aisle.

"Now before remarking upon the various details, I would call your attention to the uneven character of the whole work. In some parts the design and execution of the works are excellent, while, again, in other parts both are equally bad. Compare the work in the tower with that of the north aisle; the different figures in the roof, which are of very uneven merit; or the chancel with that bold (shall I say ignorant?) perforation of the Norman pier, to gain a hagioscope on the north side. These singular variations appear to me to reflect the troubles and uncertainties of those times: perhaps I might say the fortunes of the prelate and his house. We must admit that there were times in his life when even the Cardinal could ill afford to pay for Flemish carving (such as one of these panels is supposed to be); or that any gentleman with Lancastrian sympathies, say after the battle of Towton or before Bosworth, was sufficiently at his ease to spend his money on expensive architecture. Is it not possible that in these hard times the work was continued by the village foreman, who, deprived of the inspiration of some foreign artisan, or reduced by the necessities of his employer, was content to copy, and that clumsily, where he could not invent a design? This supposition seems to account for what is, I believe, an architectural anomaly,—the imitation of the Norman style by workmen living during the Perpendicular period. Examine, with this view, the south-east pillar, together with the pillars of the north aisle.

"1. This south-eastern pillar, standing, as it did, between the Morton and Turbeville vaults, in the front of the church, was, I conceive, the *chef d'œuvre* of the village artist. A beautiful storey is, in fact, disclosed by the removal of the plaster. You can see exactly where the old Norman arch was underpinned, and the new work added to it. Having got rid of the Norman pier, which may have been a solid block like that opposite, he wished to bring his work into uniformity with the other columns, and so he was obliged (as, perhaps, he had never done before) to unite a square capital to a round pillar. How he succeeded you must judge for yourselves. But on the opposite side, where

the same attempt is made, it fails both in conception and execution, ending finally in that shapeless northern pier which is as bad in its masonry as in its form; and, indeed, the same may be said of the whole north aisle, part of which seems to have fallen down, and to have been rebuilt at later times.

"2. Turn from there to the tower, and you see the handiwork of some higher artist. I do not think that there is anywhere, at least in Dorsetshire, any tower of the kind of better construction or proportions, with its pattern-work of flint and Portland stone, its Hamhill stone dressings and perforated windows.

"3. The work in the chancel is of the same good character. It is built of faced stone within and without. The tracery of the windows (except the east window), as far as it remains, is good. They were once filled with stained glass. The hagioscope on the south side has the same bevel as that of the south-east pillar, and is, I conjecture, of the same time. That it is not contemporaneous with the chancel is evident.

"4. I must now ask you to inspect the roof. I should very much like those learned in monastic costume to identify the various dresses of the figures. The old notion that they represent the Apostles may be dismissed. They appear to be ecclesiastical figures; but I submit myself to your opinion on this point. Commencing from the centre, you will see first the head of St. John the Baptist, to whom the church is dedicated. Next comes a coat of arms; and then the rose of Lancaster. Now it would be very advantageous to my supposition if it were possible to identify the dress of the figure beneath the coat of arms with that of a cardinal, and the coat of arms with that of the Mortons. I have here a very curious manuscript memoir of the Cardinal. It is the property of Mr. Mansell-Pleydell, the representative of the Mortons, who I sincerely wish was present to speak for his family. The memoir is addressed to Sir G. Morton, and was written in the reign of James I, some hundred years after the death of the Cardinal. From what source it is borrowed does not appear; but it records many conversations in a quaint though graphic way, as if received from a contemporary. It begins, after speaking of the people of Dorsetshire in suitable terms, to refer to his birth; and then, as no doubt is proper, to describe his coat of arms. 'He was, according to our computation, in the same rank and form which we call gentleman; and that I may exemplify his state and condition, I will play the herald a little, to blazon his coat of arms, which was quarterly *gules* and *ermine*; in the first and last, goats' heads *argent* erased; horns, etc.' I wish I could see all that in the shield above. Should Her Majesty's Somerset Herald be present, I must ask him to instruct me in the matter. I do not see the *ermine*; but perhaps they are gone, like

many other things here. All that I can say is, that Hutchins speaks of the shield as one bearing the Cardinal's coat. It is difficult to say how much of the original paint remains, the colour having been tampered with by an ignorant artist of the florid style about 1600. A little, however, in the boards on the north side seems to be original. We see this interesting relic of antiquity in a sad state of repair; but how much more interesting is it as it is than if it had been altogether beautified in the style of forty years ago.

"The flood of sad restoration, which happily did not reach the roof, swept over the nave. It carried off the whole of the oak seating, much of which corresponded with the roof. A few of the panels were manufactured into this reading-desk and pulpit, and are worth your study. There are dates upon them, which serve to fix the completion of the nave-restoration. The rest became the prey of the workmen, etc. The old oak screen, which was probably of the same age as the stalls in the chancel (the remains of which exist in a mutilated state inside the communion-rail), shared the same fate. Hutchins speaks of five stalls and the screen in 1795.

"Not to detain you longer, I will briefly notice a few of the tombs. 1. Those on the south belong to the Turbevilles. One, at least, is that of a Turbeville. There is a fine memorial window about it (Tudor style). A record of the arms which filled it in A.D. 1600 is given in Hutchins. There is another tomb, hidden behind the pew, in the same wall, of older date. On the north side of the church, Hutchins speaks of two tombs, probably of the Willoughby family. Only one of these remains, and that defaced and misplaced.

"Close by is a very curious inscription, on copper, of the family of Loup, whose old living house was only lately pulled down,—a record of anti-papal times, and of the danger of possessing too learned a character among the ignorant.

"In opening the way into the rood-loft the other day, there was discovered, among the *débris*, a head. It appears to be a monumental one, of a female ecclesiastic of late date. There is a record in Hutchins of Margaret Russell, the last abbess of the convent of Tarrant, the once possessor (as a brass still existing in the south aisle will tell you), of the half of the manor of this place, ordering her body to be buried in this church. Her executor was her cousin, Lord Bedford, himself a native of Bridport, to whom she left a gold ring. One cannot help moralising upon the feeling with which the new possessor of Woburn followed to the grave, and perhaps then garnished the sepulchre of his dispossessed relative, who still clung in death to what had been once the possessions of her house.

"You will observe the different level on which the floor of the church lay, from what it is at present. It was originally higher on the

north, and much lower on the south side. Were there more steps, or is it possible that the floor sloped according to the original shape of the ground on which it stood? The height of the different capitals seems to favour this last hypothesis. It is greatly to be regretted that so many of the fine Purbeck slabs have been moved, and the record of the graves lost. But these are actions of our fathers which had better be passed over in silence.

"In conclusion, in recommending the various points of this ancient building to your notice, I most earnestly implore you, from the love you have of all that is associated with the past, to use the influence of your Association in helping to arrest its further decay and irreparable loss. Mr. G. E. Street was good enough to draw out plans for its restoration. His words about the roof, in giving the result of his inspection, were as follow: 'In the first place, it is a building of very considerable interest architecturally. The nave roof is, I believe, unique and most beautiful in its design; and, I am sorry to say, so far decayed and defective, that unless it is soon repaired it will be difficult to do so at all.' These words were written in 1869. I regret to say that I have seen fast signs of decay since then: in fact, the deterioration of the building is going on fast. I am sorry to say its restoration is quite beyond the local resources. If an appeal were made under your auspices, to the public in general, the nave roof might at least be secured. That would be a good work done. In conclusion I must thank you for having so patiently listened to this long paper. I heartily commend the building to your personal inspection."

Mr. Roberts said the floor appeared to have been considerably raised, and drew attention to the fact of there being ornamentation on the pillars of the south arcade of the nave, which was not the case on the opposite side; but that, he said, was a very usual circumstance. The arcade was not of the time of King John, but of Henry II. The font was Norman.

Mr. Planché said the figures in the roof were not the twelve Apostles, although one of them was apparently St. Peter; for he had a key in his hand, and was crowned, which was a very common way of representing that saint. One of the figures seemed to represent a cardinal. There was a scrip by the side. The figure alluded to by the Vicar as being a caricature of King John, could scarcely be that, as kings were never caricatured in those days. With regard to the state of this church, they would, no doubt, all join in expressing an opinion that something should be done for the restoration of such structures. He suggested that Government should take such matters in hand where they were neglected by the parish. Certainly such a roof as that, than which he had never seen a more interesting one, ought to be preserved.

A very cordial vote of thanks to the Vicar was carried with accla-

mation, and the ancient mansion of Woodford Castle was then next visited.

Mr. Hills stated that this was one of the oldest, if not the oldest manor house in the country. As an account of it was given in Hutchins, there was no need for him to detain them by entering into any historical details respecting it. Although there was much work of a late period, the bulk of the house was declared, and he thought with some reason, to be of the time of Edward III. It was battered down; and Coker, in 1630, said it had long lain in ruins, and was battered down from a neighbouring hill in the time of Edward IV. What was now remaining of the old manor house was only the centre part of the original one.

The party, after examining the tapestry, and looking at a room said to have been a former chapel, returned to the railway station at Moreton, and travelled by special train back to Weymouth.

At the meeting on Friday evening (the President in the chair) a paper, "On the Family of Robert Fitz Gerald, the *Domesday* Tenant of Corfe," was read by J. R. Planché, Esq., Somerset Herald, and will be found printed at pp. 113-122 *ante*.

This was followed by a paper from E. Levien, Esq., M.A., F.S.A., Hon. Sec., "On Wareham and its Religious Houses," which is printed at pp. 154-170 and 244-258 *ante*.

A paper was then read by W. H. Black, Esq., F.S.A., "Notes on Wareham and on Early Customs and Monuments of Dorset," which will be found at pp. 230-237 *ante*.

At the conclusion of Mr. Black's paper, Mr. Hills produced a piece of the modern Ordnance Survey of part of the Mersey and the neighbourhood, intersected all over by a series of lines far more intricate than those Mr. Black had spoken of. Mr. Hills said that, in order to test the truth of Mr. Black's theories he had written to his own brother, a staff-commander in the navy, who was, he ventured to say, second to none in the accuracy of his observations, in order to ascertain, by exact computation, whether Wareham lies exactly in the straight line between the Logan Stone and the North Foreland. He fancied that Mr. Black might have been mistaken in the precise point, and that the line should be drawn to what is called the Pharos of Richborough in Kent. His brother had sent accurate computations, and the result was that Wareham was not in the straight line from the Logan to the Pharos of Richborough; but there had been a singular confirmation as to the distance between Wareham and the other two points, and as to the line it lies on. Mr. Hills then read the following computations:

"Memorandum on the relative positions of Richborough Pharos, the town of Wareham in Dorsetshire, and the Logan Rock in Cornwall, in

answer to a question from G. M. Hills, Esq., Treasurer, British Archaeological Association, by Captain Graham H. Hills, R.N. Dated Liverpool, 22nd July, 1871 :

"The positions of the several places here mentioned, as well as others referred to in the following remarks, are assumed from the latitudes and longitudes as measured on the Ordnance Maps of the survey of England, published on the scale of one statute mile to the inch, and the measurements hereafter given are stated in geographical miles and decimal parts.

"For the Richborough Pharos I have assumed the middle of the east side of the quadrangle. For Wareham I have taken, in the first instance, the north-west angle of the quadrangle. The position of the Logan Rock is sufficiently definite to make the measurements of its position with tolerable precision. The following are the latitudes and longitudes thus obtained :

	RICHBOROUGH.			WAREHAM.			LOGAN.		
	DEG.	MIN.	SEC.	DEG.	MIN.	SEC.	DEG.	MIN.	SEC.
Latitude	51	17	28	50	41	10 N.	50	2	7 N.
Longitude	1	20	19 E.	2	7	0 W.	5	37	36 W.

"On these data your question is answered as follows :

	M.	GEO.
Richborough to Logan Rock	275	29
Richborough to Wareham, north-west angle	135	44
Logan Rock to Wareham, north-west angle	139	98

"These three distances form the three sides of an acute, spherical triangle, the apex of which is at Wareham (north-west angle), and on the meridian of Wareham lies 2.53 miles south of the point at which the said meridian is intersected by the base-line from Richborough to Logan Rock. The nearest point on such base-line, to the apex, is a little to the westward of the meridian of Wareham, and is 2.44 miles from the apex.

"On your suggestion, that possibly the computation ought to be made from the North Foreland Lighthouse instead of from Richborough, I now give you the results obtained by substitution of the former for the latter, premising that the latitude and longitude of the North Foreland is checked by that given in the Admiralty list of British light-houses :

NORTH FORELAND LIGHTHOUSE.

	DEG.	MIN.	SEC.
Latitude	51	22	28 N.
Longitude	1	26	48 E.

Then :

	M.	GEO.
North Foreland to Logan Rock	280	4
North Foreland to Wareham, north-west angle	140	64
Logan Rock to Wareham (as before)	139	98

"In this triangle, the distance on the meridian, from the apex to the

base, is 4.6 miles; and the nearest distance, from apex to base, is 4.46 miles.

"The two sides of the triangle, as here shown, are so nearly equal that it is obvious that very near to the apex, as here considered, a spot exists equidistant from each end of the base—this induced me to try another triangle in which the centre of the enclosing quadrangle of Wareham, ascertained by the intersection of lines drawn from curve to curve, is taken as apex—

WAREHAM CENTRE.

	DEG.	MIN.	SEC.
Latitude	50	41	4 W.
Longitude	1	6	38 W.

"Then—

	M.	GEO.
North Foreland to Logan Rock (as before)	280	4
North Foreland to Wareham (centre)	140	45
Logan Rock to Wareham (centre)	149	9

"This computation would place the apex of the triangle about a tenth of a mile further from the base than in the last case—the difference between the sides is less than before; from a further computation made from the north-east angle of the Wareham quadrangle, I believe that on the data on which I have proceeded, between this angle and the centre of the Wareham quadrangle, a point may be found equidistant from the Logan Rock and from North Foreland Lighthouse; but the calculations for such a point are so nice, that if it be thought desirable to proceed to them, it would be desirable as a preliminary to settle the latitudes and longitudes of the extremities of the base line in a more exact manner than it is possible to do from measurements from the ordnance 1-inch scale. From the foregoing, I think it is beyond doubt that that point does lie within the quadrangle of Wareham.

"So far as the determination of this point may have any connection with Roman measurements, a further question arises as to how those measurements were determined; and, without the least desire to depreciate the scientific knowledge of the ancients (which was, I believe, in many ways very much more precise than we moderns generally admit), I do think it improbable that the state of their knowledge of the figure of the earth would admit of comparison of their measurements with any modern calculations based on its spherical figure. It seems to be more likely that they would set out their angles by azimuth bearings from the meridian; therefore, I have gone into a further computation, which, proceeding upon the bearing of each station from the meridian of the other, gives the following results:—

	DEG.	MIN.	SEC.	M.	GEO.
Logan Rock to Richborough .	N.	74	7	20 E.	275 41
Logan Rock to Wareham, N. W.	N.	73	47	55.5	140 04
Logan Rock to North Foreland	N.	73	21	23	280 53

"The distances here given compare consistently with those before stated, as the sides computed on the arcs of great circles are the nearest distances between any two points, and are less than these now given; but the difference between the two methods of computation appears in that arc. Wareham lies between the two base lines, Logan to Richborough, and Logan to Foreland; its distance from the nearest point in the first is 0.79 mile north of the base line, and 1.079 miles south of the second. For the north-west angle of Wareham substitute the centre of the quadrangle, and this point appears to lie 0.69 north of the first, and 1.179 south of the second.

"From all which, it seems that an argument from the spherical measurements would favour the idea of the existence of some system of measurement, dependent on the equidistance of North Foreland and Logan Rock from some points in Wareham. Whereas, argument from the computation by bearings, would indicate a system of procedure by assumed straight lines, and would incline to the belief that by some slight error in practice, a straight line projected from Logan or Richborough was made to pass through Wareham. Nor is there anything unreasonable in assuming such an error, seeing it is recorded, that in settling one of our recent American boundary questions, the parties commencing sixty miles apart, to setting out a parallel of latitude in such a manner as to meet each other, instead of meeting found themselves 314 ft. apart. But, as I have already said, before pronouncing between either of these systems, if any precision is desired beyond the strong probabilities of the case, it would be well to procure from the Ordnance authorities the nearest approximations they can give to the exact latitudes and longitudes of Logan Rock, Richborough Pharos, North Foreland Lighthouse, and of some points in Wareham, from which measurements could be hereafter made, if requested."

Mr. Black expressed his pleasure at receiving such a confirmation of his view. There was no doubt whatever that the line fell somewhere in Wareham, and the ancient calculations were probably made in a plane surface, not a spherical one.

After the usual votes of thanks to the readers of the papers, to Mr. Hills for his brother's communication, and to the Chairman, the meeting adjourned.

SATURDAY, AUG. 26TH.

On Saturday morning, the members and their friends left Weymouth by the South-Western line in a train which was brought to a standstill a little on this side of Wool Station, and near to Bindon Abbey. Having alighted from the carriages, they were most courteously received by E. J. Weld, Esq., of Lulworth Castle, the proprietor of the

abbey ; and Mr. Gordon M. Hills led the way to inspect the remains of this once celebrated building.

Mr. Hills said they had come to Bindon to witness one of the most perfect plans of a Cistercian monastery that existed in the country, although they had to regret the destruction of most of the architecture of the place. This abbey was founded by the Cistercian monks in 1172, when the purity of the rules of this Order was strictly adhered to, and never altered until its destruction. The Cistercian monks sprang from the Benedictines, who formerly divided the monastic world with the Augustinians. As the Benedictine Order grew less strict concerning certain of their rules, reforms sprang up under the Abbot of Cluny, to whom three thousand monasteries submitted. The Cistercians, however, differed much in character from the Cluniacs. Edward Harding, an English monk stationed in France, struck with the laxity of the Benedictines and the supreme influence of the Cluniacs, founded this Order after the fashion of a republic. His followers devoted themselves to the pursuit of industry, and therefore did not select towns and cities for their buildings, but secluded spots adapted for industrial establishments,—often by some river that they might obtain water for their mills. They did not, however, increase much till the time of St. Bernard of Clairvaux, who gave a great impulse to the Order, and who died in 1153, about twenty years before the migration of the monks to the place where they now stood. This abbey was originally founded at Bindon, near Lulworth ; but the neighbourhood proving unkind, they came hither in 1172. The Cistercians invariably laid out their monasteries on a defined plan, so that on discovering one part you could point out the arrangement of the rest as certainly as, when seeing a man's legs under a heap of straw, you could tell where his head lay. Mr. Hills then produced a plan of the monastery, and pointing out its various parts proposed to lead the company through the entrance gate, then to pass through the wing of the church where the abbot resided, to pass round the cloisters to the church wall, and along the quiet walk used by the monks for reading. Then would come the eastern walk leading to the chapter-house, and thence to the common room or place for relaxation, where the rule of silence alone could be broken, and on to the domestic part of the building.

Mr. E. J. Weld produced an older plan of the building, which he said was made in the year 1806.

Proceeding through the ruins, Mr. Hills continued to explain the various parts successively. He said the infirmary was entirely gone, except that the mark of the boundary wall was just discernible. In the entrance were very meagre remains, there being but one base of a column remaining. Along the path, where the monks pursued their study, was a long stone seat covered over with ivy. Where the

choir once stood were found the remains of two screens similar to those found in cathedrals of the present day. The site of the high altar and central tower were respectively pointed out. The Cistercians were only allowed to build unpretentious buildings with but one tower, which did not rise above the roof. There was the tomb of an abbot named Ricardus Mannors, of whom no other mention was anywhere found. Near the high altar was discovered a piece of the original architecture, belonging to the year 1180 or 1190. Near the stairs, down which the monks descended from their dormitories for the night services, some of Mr. Weld's predecessors found what was generally termed the figure of a "boy bishop." There was a similar one found at Salisbury Cathedral; but Mr. Planché and Mr. Hartshorn had exploded the old theory of boy bishops, for these figures had also been found over the bodies of laymen and even ladies. At the Hereford Congress, last year, they came upon a small stone effigy with an inscription which had not been before deciphered; but they found it to be the heart of John, Bishop of Hereford. There was only one Bishop of Hereford without a memorial in Hereford Cathedral (John Breton), and they consequently imagined that Breton died abroad, and his heart was buried there. They concluded, then, that these stones covered the hearts of some who died abroad.

The party then entered the sacristy, and afterwards the chapter house, where the monks assembled every morning. There was only one piece of an arch remaining, but it was sufficient to show that the place was vaulted; and it was apparent, from the columns, that there was a vestibule to it. A pilaster here was sunk in the wall, doubtless that it might be out of the way of the seat. A similar instance occurred in Ford Abbey, in the county of Somerset. The chapter house had a window on each side, and three at the end. Then came the cloister-walk where the monks were buried, and one tomb still remained. On the front of the chapter house was a series of open screens, and also the remains of three arches within each other. The common room, where the monks were relieved from their vow of silence, had been evidently large and vaulted, having probably the dormitory and a passage over head to the church. A small chamber, with a door from the south walk (the *calefactorium*), was the only place where a fire was permitted. In Fountains Abbey the kitchen was in this position, and he (Mr. Hills) should not quarrel with a person who said that this was the kitchen also. Passing along the south walk of the cloister led to the entrance to the refectory, with the remains of the lavatory on one side. In the refectory very small remains of the end and side walls existed, with the base of the pulpit used for reading during meals; which latter, however, was not its usual site, it being generally recessed into the wall. There was a considerable sewer running from the

kitchen and other offices, showing that in those days sanitary matters were much better understood than now, and that they were very attentive to them. The fish-ponds were very extensive, but would scarcely repay a visit now. The monks got water on the south side of the monastery, and consequently they built the dwelling part on that side. One of the pillars of the magazine was still standing, but not in its proper place. It had been removed. The probable situation of subordinate offices connected with the cooking department was shown, and then the visitors returned to the spot from which they had started on the tour of inspection of the building.

Mr. Bates said that a large oven had been excavated.

Mr. Hills added that here they had the interior of a monastery, whereas at Abbotsbury the extremities were to be seen. At Bindon there was a mill which, no doubt, contained some remains. Mr. Hills pointed out that the river was north. No doubt, he said, the monks made use of a small stream running into it.

The party now entered the building at the entrance of the grounds, and were shown a small piece of stonework which was found at Woolchurch, and which has hitherto been described as a portable altar, but which is in reality a cresset with four hollows for tallow or oil. These were placed at the end of the dormitories at night. There was also a part of a stone cross with a circular head and grooves cut in it, some urns with bones from Lulworth, a sun-dial of the year 1565, and an elaborate piece of needlework, thought to have been part of a cope. It dated about 1500, and consisted of some representations of the twelve Apostles and other figures in silk. The figure of the "boy bishop," before referred to, was seen at the entrance. The figure was recumbent, and in the attitude of prayer, with the hands together. It was made of Caen stone. Date, 1480 or 1520.

Mr. Weld having moved a vote of thanks to Mr. Hills for his able and kind descriptions, the party re-entered their train *en route* for Wareham, where they were received by the Town Clerk, Freeland Filler, Esq., and the remains of St. Martin's Church were first inspected under his guidance.

Mr. Blashill said the building had long been disused as a church. It contained two or three early thirteenth century columns; but most of the remainder belonged to the sixteenth, and some even to the seventeenth century. The capitals of the columns were very fine indeed. On the left of the chancel there was a hagioscope,—an opening to give a view of the altar. The chancel-arch was late Norman; and on the east side there was a window of the fifteenth century, in the Perpendicular style.

Mr. Hills said the texts and decalogue on the walls were of the time of Charles, and the font was set up in 1670.

The walls of Wareham were next visited, rather (Mr. Hills said) for the purpose of observation than to hear any description, as scarcely anything remained of them. A new conjecture had been pronounced by Mr. Black relating to Wareham ; but whether they should adopt it or not, he could not say as yet. On the west walls, the site of old Wareham Castle, with the moat round it, was pointed out.

Mr. Penton said, some time ago, in sinking a well here, the workmen came across a piece of old masonry about four or five feet beneath the surface, which they could not move, similar to the wall of Corfe Castle.

Mr. Hills pointed out one part which, on account of its having been the scene of some executions at the time of Monmouth's rebellion, was called "The Bloody Bank."

The next visit was to St. Mary's Church, where Mr. Hills said that, on the spur of the moment he could not be expected to say much respecting the building. Part of the church had been rebuilt about thirty years ago ; but in the eastern part were the remains of the original building of the twelfth or thirteenth century, particularly a door, which led apparently to a rood-loft. Behind this there was a little chapel wholly of the thirteenth century, about 1230 or 1240. The east window was very peculiar, and was filled with fourteenth century reticulated tracery. Two windows about here have tracery resembling flamboyant tracery. The tower was of the fifteenth century. Built into a wall of the church, near an early double piscina, are two stones from an older building, with inscriptions. One was said to be "*Consecrat. Deo*," and there appears to be the name *Cantrig*. In the little old chapel is a coffin shaped like a boat, supposed to have been that in which the body of Edward the Martyr remained a short time ; and in a recess is an ancient sculpture of the Crucifixion. Near is an early copestone about 2 ft. 3 ins. by 8 ins. or 9 ins., indicating heart-burial. The oldest thing is supposed to be a stone, which Mr. Barnes believes bears the word "Eniel," and is attributable to the British period. In this chapel is the tomb of Hutchins, the historian of Dorset, who was for many years rector of Wareham and Swyre. The font is a leaden one, of the twelfth century, hexagonal in form, and bearing on each of the six sides two figures, moulded in wonderful relief, but the features shamefully battered by some modern workmen. One of these, from the key in the hand, appears to represent St. Peter. The others have scrolls. The substructure is purely modern, painted to imitate Purbeck marble.

At Mr. Pike's house an interesting collection of curiosities was then inspected. There was a perfect little Roman column, some flint implements, urns, and dishes, made of Kimmeridge shale, and said to be turned with flint. All these were found in Mr. Pike's clay pits, about two or three miles from Wareham.

After a vote of thanks to Mr. Pike, an admirable luncheon was partaken of at the Red Lion Inn, and a vote of thanks accorded to Mr. Freeland Filliter for escorting the party round the town; and to Mr. Gordon M. Hills for the vast amount of valuable information he had supplied to the members and their friends during their excursions throughout the week.

Mr. Hills thanked those present for the manner in which they had received his services, and for their attention to the instructions given with reference to the excursions and other proceedings. He felt really grateful to the whole party for the zealous manner in which the programme had been carried out. He might say that he personally was pleased with the week, and hoped it had been a pleasant and profitable one to them all.

Mr. Roberts said it would be hardly consistent with this their last opportunity, if they failed to thank the ladies for their attendance throughout the week, through damp and rain, in such numbers, and so assiduously, day after day. They must also thank Mr. G. Wright for the most satisfactory manner in which he had conducted all their excursions. His admirable management, from the commencement to the close, had been so successful that nothing had occurred to cause the slightest pain or annoyance to any one except to Mr. Wright himself, all of which he had borne with remarkable good humour and kind feeling.

Mr. G. Wright, in replying, said, although his horn might have been a source of annoyance to some among them, he trusted that on the present occasion it had been to all a horn of plenty. He felt greatly flattered by the pleasing association in which he had been placed by Mr. Roberts, and was much obliged both to the "fair" and the "sterner" sex for their kindly appreciation of his services.

After Mr. E. Levien had proposed the health of the President, who had performed his duties with so much courtesy, geniality, and assiduity, the party proceeded in carriages to view the ruins of Corfe Castle, the various points of which were examined under the guidance of Mr. Thomas Bond, and explained by that gentleman in a most lucid and agreeable manner; after which a paper was read by Mr. Blashill "On the Architectural History of Corfe Castle," (printed at pp. 258-271 *ante*).

Mr. Thos. Wright said he had been called upon to explain the meaning of the names given to the four towers of the Castle,—*"Bontevant," "Gloriette," "Plenty,"* and *"Cockayne."* Amongst the old feudal barons there was far more gentleness of spirit than we usually gave them credit for; and their language, which was French, contained much of tenderness and sentiment. Feudalism commenced in France, which contained more feudalism than any other country; and the old

feudal lords, though fierce and warlike, were very fond of such gentle expressions as speak of playful sentiment. He spoke at first of *son amour*; but soon changed it into *son amourette*, that is, "little love." With the feudal chieftain his castle was his chief care. He spoke of it as *son amour*, and gave pet names to its towers as we do to pet animals. Thus "Gloriette" would be "the pet glory" of the lord of the castle. "*Boutevant*" was the war-cry of the warrior. He cried "*Boutissevant !*" which indicated the great struggle of war; or, as said by Wellington, "Up, Guards, and at 'em !" He therefore supposed the "Boutevant" tower must have been exposed to great danger; and being filled with men, its duty would be to drive back the invader. The consequence of success in war was plenty; and hence, perhaps, the next tower received its name. Then there was another name, more curious still, "Cockayne." Plenty and glory naturally led to luxury. A curious allegorical idea arose, about the twelfth century, with respect to this country. It was imagined to be inhabited by a people whose lives were passed in eating and drinking, and making themselves jolly; and to this country the name "Cockayne" was given. In the lyric poetry of France, the manners and customs of this country of "Cockayne" are spoken of freely. It was the idea that everything of joy and glory pertained to the people of "Cockayne." In the thirteenth century London was called "Cockayne," and this was, doubtless, the origin of the term "Cockney." He supposed that the tower called "Cockayne" must have been the place where the inmates met for refreshment and festivity.

The party, after rambling over the extensive ruins of the Castle, returned to Weymouth by train.

The concluding meeting was held at the Royal Hotel, the President in the chair, and the first paper read was on "Newly Discovered and Saxon Remains at Finkley, near Andover," by Joseph Stevens, Esq., M.D., which will be printed hereafter.

Mr. Black said the position of the places in the journeys referred to by Dr. Stevens depended upon the place of starting, which in many instances was wrongly fixed, and therefore the matter was subject to a great deal of difference of opinion among antiquaries. There was another thing. They had not got a good text-book of the *Iter Britanniarum*. He would not say that it was not yet printed, but it was not yet published. When a corrected text, founded upon the best documents in existence, came before the public, it would excite a great deal of interest. He might as well say at once, for the first time, that the position of *Vindomis* was Winchester, which is still preserved in the name, the first syllable, the *chester* being added. To put it in the position commonly assigned was out of the question. The whole journey had been mistaken and misrepresented, partly by reason of wrong texts, partly by reason of false measurements and unwarrantable conjectures.

Sir Richard Hoare, with whom he formerly worked, was a believer in Richard of Cirencester; but if he had lived now, he would certainly have pronounced his *Iter* a barefaced deception. He, however, was a believer in Stukeleyism, which was fast dying out; and a full *exposé* of the fraud that had been practised would be found in a paper, "On Richard of Cirencester and his Writings," by Mr. Edward Levien, in vol. xxv of the *Journal*.

Henry Godwin, Esq., F.S.A., next read a paper entitled "Notes on the Early Bishops of the West Saxons, more particularly of Sherborne," which will be printed hereafter.

The President then rose, and said that he had commenced the business of the week by saying that the Association would have a very small circle to explore; and he now much regretted that they could not remain a second week to make another tour, including Sherborne, Wimborne, Canford, and Bradbury Rings; for he could assure them there was as much to be seen in the northern part of the county as those places which had been the subject of investigation during the past week. He thought every one would admit that they had had a very pleasant week, and he hoped that at some future time he might look forward to see the Association again in the county.

Mr. G. Hills observed that it was now his duty to bring the proceedings of the Association to a close. Their excellent President had pointed out how much they had left out in the county worthy of notice; but as it was they had found it impossible to exhaust the district they had been over, much more to exhaust the whole county. He had before given his reasons why the Association had avoided Sherborne, which were because it had been so admirably treated by the sister society; but he hoped they should visit this county again, and take a centre from which they might move amongst some of those objects which they had been compelled to leave unvisited. It had been a matter of regret to him that they had been compelled to leave unexamined Mr. H. Durden's museum at Blandford. He had to give his hearty thanks to all those, and they had been very numerous indeed, who had assisted them. They had been not only aided as they progressed, but had had so much work brought before them that at times they were compelled to refuse it, and at every place friends had been only too ready to bring matters under their notice. Amongst those who had accompanied the Association on their journeys, and to whom they were particularly indebted, were the Rev. T. Baker and the Rev. W. M. Barnes, whilst they were exceedingly obliged to the Rev. F. Warre for the able discourse which he delivered on Friday at Bere Regis. He much regretted the President had not been present; for, although he had well earned the rest he took on that day, all would be of opinion that he had lost a treat in not hearing Mr. Warre.

Possibly, however, Sir William might be acquainted with the church, and if so he had seen one of the most interesting edifices in the country. Mr. Warre was most anxious to draw the attention of the public to the interest attaching to it, and he (Mr. Hills) should be very glad indeed if the visit of the Association assisted in any way to the setting on foot a movement which would lead to its restoration in a proper manner. He heard one gentleman say that the restoration was a work which ought to be taken up by the county, and he would be willing to subscribe, although living at Weymouth. If that spirit should spread, the visit of the Association must be a matter of congratulation to all. They were particularly indebted to the Mayor and Corporation of the borough. They were under obligation to all who had contributed papers, some of great value. These had aided, he hoped, in illustrating many points which had been brought under consideration, and it was certain they had left a great deal of material for further consideration. Just as it was impossible to exhaust the county by the examinations they had made, so it was impossible to exhaust the subjects brought forward, and the papers should therefore be looked upon as direct means for drawing out matters of inquiry. To all those gentlemen who had been with the Congress from place to place they were very much indebted, and especially to their President. His (Mr. Hills') friend, Mr. Levien, had been good enough to think of that when some of them might have overlooked it; and he thanked Mr. Levien for bringing Sir William Medlycott's name forward at what he might call their last meeting. As was then stated, they were much indebted to him, and he was sure they ought not to again omit thanking him on the present occasion.

The Chairman, in reply, said he felt deeply grateful for the kind manner in which the Congress had supported him and carried him through the work. His duties had not been arduous, whilst he had had such gentlemen as Mr. Hills and the other officers of the Association to take everything off his hands in the shape of labour. Although he was not a stranger to Weymouth, he was one to almost every gentleman connected with the Association when they came; but since then he had not only made their acquaintance, but now he hoped they would allow him to call them his friends.

Mr. Reynolds, as a visitor, expressed the thanks of those who, though not members, had accompanied the excursions, for the kind manner in which they had been treated; and the Congress was then brought to a close.

Biographical Memoirs.

SINCE the publication of our last obituary, we have to record the decease of the following associates :

JOHN LINDSAY, Esq., of Maryville, Blackrock, Cork, died on 31st Dec., 1870 ; and although the fact of his death is recorded in our *Journal* for that year, we were not then able to give any memoir of him. Mr. Lindsay, who joined our Association as early as 1845, was born at Cork in April, 1789, where having received the rudiments of his education, he proceeded to Trinity College, Dublin, and, after a distinguished course, took his degree. He subsequently entered the Temple, and was called in due time to the bar. But his taste for the study of archæology and the elucidation of ancient coins developed itself at a very early period. Whilst yet a boy he had acquired a very considerable collection of Greek and Roman coins, to which he added a very rare selection from the Saxon series. In matters of general archæology he was an able expert, and in mediæval antiquities and history he was eminently qualified to pronounce judgment. In 1839 Mr. Lindsay published "A View of the Coinage of Ireland, from the Invasion of the Danes to the Reign of George IV, with some Account of the Ring-Money ; with Descriptions of Hiberno-Danish and Irish Coins," etc. 4to. In 1842 he published "A View of the Coinage of the Heptarchy, etc., with a List of unpublished Mints and Moneyers of the chief sole Monarchs from Egbert to Harold II ; with an Account of some of the Principal Hoards or Parcels of Anglo-Saxon Coins," etc. 4to. In 1845, "A View of the Coinage of Scotland, with copious Tables, Lists, etc., of the numerous Hoards discovered in Scotland, and of Scottish Coins found in Ireland." 4to. In 1849 there appeared "Notices of Remarkable Mediæval Coins, mostly unpublished." 4to. In 1852, "A View of the History and Coinage of the Parthians, with Descriptive Catalogues and Tables, etc. ; a large number unpublished." 4to. In 1855, "Some Observations on an Ancient Talisman brought from Syria, and supposed to be the Work of the Chaldæans." 4to. In 1860, "Notices of Remarkable Greek, Roman, Anglo-Saxon, and other Mediæval Coins in the Cabinet of the Author." 4to. This work was intended as a supplement to his former treatise on the subject, many most interesting specimens having come into his possession during the interval of publication. In 1859, "A Supplement to the Coinage of Scotland, with Lists, Descriptions, and Extracts from Acts of Parlia-

ment," 4to. ; and in 1868, a second Supplement to ditto, 4to. The last two works contain many new coins which the author became possessed of since his longer publication.

Rev. FRANCIS TRAPPES died 10 Feb., 1871, aged eighty-two. This gentleman, a Catholic clergyman, joined the Association in 1854. He was then resident at Chepstow, and having attended the Congress held at Chepstow in that year, he continued a member till his death. In 1857 he removed to Cheeseburn Grange, near Newcastle-on-Tyne. Thus, when a Congress was held at Durham, in 1865, he was enabled to renew his personal attendance. The interest and attention of the Catholic clergy of Ushaw and the neighbourhood of Durham formed a marked feature in this Congress, and had an important effect on its success. Mr. Trappes was not a contributor to the *Journal* of the Society ; but we had to acknowledge from him the valuable book which he presented to the Society, Northcote's Abridgment of De Rossi's work on the Catacombs of Rome. The infirmities of age led, in 1870, to his retirement to Stanley House, Clitheroe, Lancashire, where his death occurred. In his correspondence with the Society he showed himself a liberal and large-hearted man ; sincere in his own views, and kindly disposed towards those of others ; an advocate of gentle dealing where historic and scientific questions touched on polemics.

JOSIAH CATO, Esq., who died at his residence, Kendall House, Vassall Road, Brixton, on 23 February, 1871, aged thirty-nine, joined our Association in 1865. He was elected a member of our Council in 1869, and possessed a great knowledge of antiquities. His collection was varied, and was remarkable for the care with which it was selected. He constantly, during the few years he was among us, exhibited objects of great interest at our evening meetings, when his opinions were much valued on account of their soundness and the modesty with which he expressed them.

JOHN DAVIES LLOYD, Esq., Altyroddyn, Cardiganshire, became a member of our Association on 22nd March, 1871, and died very shortly after the day of his election.

Rev. EDWARD CONSTABLE ALSTON, M.A., joined the Association at the Ipswich Congress in 1864, and it enjoyed his hospitality at Dennington Rectory during the week. He continued to take a lively interest in the Society till his death, which occurred March 28th, 1871, in the fifty-sixth year of his age.

HENRY FREDERICK HOLT, Esq., died suddenly at his residence, King's Road, Clapham Park, on the 15th of April, 1871. He joined our Association only in 1868, and was placed on the Council in the ensuing

year. He was one of our most useful and respected members, and constantly brought before our meetings many objects of the greatest antiquarian and artistic interest. He also contributed several valuable papers to our *Journal*, and those upon the "Fairford Windows,"—a subject which he discussed with the utmost good temper and ability, both at our own meetings and those of other learned societies, and will not soon be forgotten by our members.

The Rev. BEALE POSTE, LL.B., died on the 16th of April, 1871, at his residence, Bydews Place, near Maidstone. Born in 1793, of an old Kentish family, he was son of William Poste, Esq., one of the four Pleaders of the city of London; and grandson of William Poste, Esq., of Hayle Place, near Maidstone, and Mary, his wife, daughter and co-heiress of Richard Beale, Esq., likewise of Hayle Place, which property had been held by the Beales for several generations. Mr. Poste was educated at Trinity College, Cambridge, where he attained to the degree of LL.B. at an unusually early age. After spending some time on the Continent he returned to England and took holy orders, and was some years curate of High Halden and Milsted, in Kent, but never held preferment in the Church. He afterwards came to reside on his property at Bydews, where he occupied himself much in antiquarian studies and researches, and was intimately associated with a number of antiquaries of note, more especially with those resident in and near Maidstone. Mr. Poste joined our Association at its commencement, and contributed several papers to our *Journal*. On the establishment of the Kent Archæological Society he took an active part in its foundation, and regularly attended the meetings of the Council. One of his last papers was contributed to the *Archæologia Cantiana*, "On the Site of Ancient Roman Maidstone," and it contains a mass of valuable and interesting information respecting the early history of the town. In 1847 Mr. Poste published a "History of the Church and College of All Saints, Maidstone," which was followed in 1853 by "Britannic Researches, or New Facts and Rectifications of Ancient British History." Mr. Poste married, in early life, Mary Jane, daughter of the late John Cousens, Esq., of Westbourne (who died two years since), and has left a family. His eldest surviving son is Mr. Edward Poste, Fellow of Oriel College, Oxford, one of the principal examiners to the Civil Service Commissioners.

The Rev. J. H. C. WRIGHT, M.A., joined our Association in 1857; and died at Wolferton Vicarage, near Tenbury, Worcestershire, on the 16th of May, 1871.

SIR OSWALD MOSLEY, of Rolleston, Staffordshire, Bart., D.C.L., etc., died on the 25th of May, 1871. He was the eldest son of the late

Mr. Oswald Mosley, of Bolesworth Castle, Cheshire, by Elizabeth, only daughter and heiress of the Rev. Thos. Tonman, rector of Little Budworth, Cheshire. He was born in the year 1785, and was educated at Rugby, and at Brasenose College, Oxford, where he took his degree as M.A. in 1806, and was created D.C.L. in 1810. He succeeded his grandfather, as second baronet, in 1798. He was an active magistrate and Deputy Lieutenant for Staffordshire, the northern division of which county he represented in the Liberal interest in the two first reformed Parliaments. He joined our Association in 1850; was President of the Derby Congress in 1851, and on that occasion gave an excellent description of Tutbury Castle, which is printed in the *Journal*, vol. vii, pp. 334-336. Besides the liberality with which he then received and treated the Society, he defrayed the whole cost of printing and illustrating the article upon Croxden Abbey, by our Treasurer, Mr. Gordon M. Hills, which appeared in vol. xxi, pp. 294-315, of the *Journal*.

JOHN WOOD, Esq., of Morden Road, Blackheath, joined our Association in 1863, and died about Midsummer, 1871.

MARK DEWSNAP, Esq., M.A., of Christchurch, Oxford, and of Lincoln's Inn, Barrister-at-Law, joined our Association in 1864, and died, after a long and painful illness, at Chaudfontaine, Belgium, on the 22nd of July, 1871, aged fifty-three.

CHARLES FAULKNER, Esq., F.S.A., of Deddington, Oxon., was the only surviving child of the Rev. John Faulkner, vicar of Deddington. He was born in 1798, and at one period contemplated taking holy orders, entering upon his University studies at St. Edmund Hall, Oxford; but he soon abandoned the study of the classics for that of science and natural history, antiquarian investigations, and other pursuits more congenial to his tastes.

Mr. Faulkner had been an indefatigable collector of fossils, objects of natural history, and curiosities of every imaginable description, from his earliest years; and his extensive but heterogeneous collection embraced very many objects of interest, and some of considerable rarity and value. The greater number of these have, from time to time, been exhibited at meetings and congresses of the Society of Antiquaries, our own Association, and the Archæological Institute, in whose publications notices of them may be found. His attention was first directed to the copying of sepulchral brasses by Mr. Sharp, the author of the *Coventry Mysteries*, in 1816, when impressions were taken with black lead and tissue paper. His subsequent rubbings with heel-ball were taken with such extreme care that they are probably superior to any hitherto executed, being, indeed, quite works of art.

Mr. Faulkner joined the Congress of the Association at Shrewsbury

in August, 1860, was elected an associate in the following November, and was a frequent attendant at our Congresses. The Society of Antiquaries appointed him their Local Secretary for Oxfordshire in 1869. He was one of the founders of the North Oxfordshire Archæological Society, a member of the Archæological Institute, the British Association, the Palæontographical Society, etc., also a Fellow of the Geological and the Royal Geographical Societies, besides being connected with many other societies literary or religious.

Mr. Faulkner died very suddenly, of heart-disease, on the 11th of September, 1871. He bequeathed his numerous fossils, chiefly local specimens, to the New University Museum at Oxford; and what the Trustees of that establishment did not want, to the Warwick Museum. All the books, antiquities, and other curiosities, were left to his only daughter, wife of Mr. J. Severn Walker of Worcester; and the collection will shortly be arranged at their new residence, Stuart's Lodge, Malvern Wells.

GEORGE JAMES DE WILDE, Esq., who was one of our oldest members, having joined our Association in 1846, died at his residence in Northampton, on the 16th of September, 1871, in his sixty-seventh year. Mr. De Wilde's early years were passed in London, where he devoted himself to the fine arts, and formed a large literary acquaintance. In 1830, he was appointed Editor of the *Northampton Mercury*: an appointment which was of about forty years' duration, and ended only by his death. During the time he conducted the *Mercury*, he won the respect and esteem of all classes, of whatever politics or shades of opinion. He was very studious, and was also a good antiquarian and archæologist, and contributed many papers to the *Gentleman's Magazine*, *Notes and Queries*, and various artistic and literary publications. He was one of the chief promoters of the Mechanics' Institution at Northampton, and the Northampton Museum owes its establishment to his unceasing labours, which were continued up to a few days before his death. He was for many years a member of the Northamptonshire Architectural Society, and was a zealous supporter and contributor to all the local charities, so that in him the town has lost a most accomplished man and a most useful and excellent member of the community.

ROWLAND FOTHERGILL, Esq., of Hensol Castle, Glamorganshire, joined our Association, at the Durham Congress, in 1865. He was an intimate friend of our late valued associate Mr. Forman, and was largely connected with the iron manufacture of Wales. He died the 19th of September, 1871.

JOHN SAVORY, Esq., was a qualified medical practitioner, but best known as the head of the celebrated firm of Savory and Moore,

chemists. He was a member of our Association from 1859, and died at Frant, near Tunbridge Wells, October 12th, 1871.

WILLIAM WHITE, Esq., of Fulwood, near Sheffield, joined our Association in 1860. He died early in the year, but we have not been able to ascertain the exact date of his decease.

SIR PEREGRINE PALMER FULLER PALMER ACKLAND, of Fairfield, Somersetshire, Bart., was born in 1789, and succeeded his father as second baronet in 1831. By his marriage in 1815, he leaves an only surviving daughter. He joined our Association in 1856, at the Bridgwater and Bath Congress, when he acted as one of the Vice-Presidents, and remained a member up to the time of his decease, in December 1871.

We have also to announce the death of the following foreign member. M. JACQUES BOUCHER DE CREVE CŒUR DE PERTHES was born in Rethel, the 10th September, 1788. For more than thirty years he had been President of the *Société d'Emulation* of Abbeville, and had given the best direction to the proceedings of that Association. His publications are numerous, and almost of every kind. He wrote tragedies, comedies, accounts of travels in Constantinople, in Greece, in Denmark, in Russia, in Spain and Algeria; also *Sous Dix Rois*, *Souvenirs de 1791 à 1860*; *De la Création*; a Dictionary of *The Sensations*; *Des Preuves de l'Existence de l'Homme Antédiluvien*; *Antiquités Celtiques et Antédiluviennes*. These last researches, and, lately, the discovery of Moulin-Quignon, are the principal titles of M. Boucher de Perthes to fame.

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NOTES ON THE WEST SAXON BISHOPRICS, MORE PARTICULARLY THAT OF SHERBORNE.

BY HENRY GODWIN, ESQ., F.S.A.

IN presenting a brief memoir of a succession of men who once held aloft the torch of Christianity and civilisation, and, having passed it on to others, disappeared from the scene, I feel that the subject demands less apology than the imperfect manner in which I have treated it.

I propose to trace the bishopric of Wessex from its first establishment at Dorchester, in Oxfordshire, until it was divided into the sees of Winchester and Sherborne; and then, leaving Winchester to its happier fortunes, to accompany Sherborne through all its vicissitudes until it loses itself in the see of Sarum. My principal object will be to unravel an ecclesiastical entanglement which has existed for many centuries, relative to the episcopal sees in the counties of Wilts and Berks; but before I arrive at that point, I shall have occasion to mention the successive bishops who held jurisdiction within the narrowing limits of the diocese of Sherborne; the renowned individuality of some of whom will, it is hoped, relieve the subject from being a mere *hortus siccus* of episcopacy.

It is important to bear in mind that the kingdom of West Saxony embraced the counties of Surrey, Berks, Southampton, Wilts, Dorset, Somerset, and Devon.¹ The first bishop of this territory was St. Birinus, who, having promised Pope Honorius (probably without any misgivings as to his own

¹ Florent. Wigorn., *Mon. Hist. Angl.*, p. 619.

ability) to complete the conversion of England, commenced by St. Augustine about forty years before,¹ was, by command of the Pontiff, consecrated by Asterius, Bishop of Milan, to the office of a bishop generally, without any precise territorial jurisdiction being assigned to him,—“*in episcopatus consecratus est gradum.*”² He commenced his labours among the Gewissi, or West Saxons, and baptized their king, Cynegils, on the day of his marriage with the daughter of Oswald, the powerful king of Northumbria, A.D. 635. Both kings concurred in the grant of the city of *Dorcic* (Dorchester in Oxfordshire) to Birinus for his episcopal seat.³ From this joint concurrence it has been inferred that Cynegils was a *subregulus* to Oswald. Doubtless Oswald was a *bretwalda*, or chief, among the kings of the Heptarchy at this period; and it is not improbable that as far as Oxfordshire, which was a portion of South Mercia, is concerned, Oswald was the chief ruler. Be this as it may, Birinus held his episcopal seat at Dorchester; and, having exercised his episcopal authority over the whole of Wessex, he was buried there A.D. 648.⁴

Birinus was succeeded by Ægelberht, during whose episcopate the West Saxon king, Cænwalch, divided his kingdom into two dioceses (*parochias*), Winchester and Dorchester, appointing Wina to the former see, A.D. 661; upon which Ægelberht retired in disgust, and became Bishop of Paris; and Wina presided, as bishop, over both sees, 661-6; as did also his successor, Leutherius, 670-76. Hædda, who followed (676), transferred the see of Dorchester wholly to Winchester, 678, and from thence ruled the whole territory of the West Saxons until 705.

On the death of Hædda, Dorchester,⁵ which properly belonged to Mercia, having been abstracted, the bishopric of West Saxony was again, and permanently, divided into two sees,—Winchester, including the counties of Surrey and Southampton; and Sherborne, including all the other counties above specified; and the former see was placed under the episcopal presidency of Bishop Daniel, and the latter under that of Aldhelm.⁶

¹ A.D. 597.

² Bedæ *Hist. Eccl.*, iii, c. 7.

³ “Donaverunt autem ambo reges.” (Bed. ut sup.)

⁴ His remains were afterwards translated by Bishop Hædda to Winchester.

⁵ Dorchester continued a separate see until removed to Lincoln by Remigius, 1067-93.

⁶ It may be well to note in passing that this arrangement was made by King

St. Aldhelm, the first Bishop of Sherborne, deserves a more extended notice, as he is one of the most interesting personages of early mediæval times, and perhaps reflects more of the higher ecclesiastical life in England, during the infancy of the Church, than is to be found elsewhere. He was born A.D. 656, of Saxon parentage, and was related, though distantly, to King Ina. His early education was derived from Adrian, abbot of St. Augustine's Monastery at Canterbury, from whom he acquired considerable knowledge of Greek and Latin; and he afterwards pursued his studies under Maildolph, or Meldum, an Irish monk, the founder of a little monastery, on the site of which Malmesbury Abbey now stands. Aldhelm became an accomplished scholar, and had the merit of being the first Englishman practically acquainted with classical metres. In no vain spirit of jactitation he appropriated to himself the lines of Virgil:

"Primus ego in patriam mecum, modo vita supersit,
Aonio rediens deducam vertice Musas."

His writings, which were numerous both in prose and verse, attracted the correspondence of all his literary contemporaries, foreigners as well as fellow countrymen, and also the high commendation of Beda, who pronounces him, "*vir undecumque doctissimus*." William of Malmesbury, his best biographer, was enthusiastic in his praise.¹ "If you read Aldhelm attentively," says he, "you would judge from his acuteness that he was a Greek, from his high polish that he was a Roman, and from his pomp that he was an Englishman." From the specimens which remain (and they leave no deficiency to be regretted), modern taste would, perhaps, give a qualified assent to this criticism; for, passing over the slight tinge of Greek sophistry which appears in his writings, and which in its full development has, perhaps, more than anything else served to debase the currency of human thought and feeling, Aldhelm's style might be assigned a place between the *silver* age of Rome and the *silver-lead* age of early British literature. Church bells are, I believe,

Ina, Brightwald, Archbishop of Canterbury, and Egwine, Bishop of Worcester. (Flor. Wig., ut sup.)

¹ Georg. iii, 10, 11.

² H. E., v, 18.

³ See W. Malmes., *Gesta Pontificum*, lately published under the direction of the Master of the Rolls, pp. 330 et seq. A life of St. Aldhelm, by Faritius, abbot of Abingdon, is given by the Bollandists in the sixth volume of the *Acta Sanctorum*, p. 84, 25 May. See also Wharton's *Angl. Sac.*, ii, præf., and pp. 1-19.

first mentioned by his contemporary, Beda ; but the harsh and dissonant cymbals of the priests of Baal seem to have been in requisition among the ecclesiastical chroniclers of ancient Britain who preceded him. Witness the blatant epistles of Gildas, which suggest to the mind the expediency of a new classification of this species of literature into the *communicative* and the *excommunicative*. It were harsh, however, to apply the modern rules of criticism, or the modern laws of evidence, to the writings of this period. Aldhelm's worst offence, perhaps, is that he substitutes ingenuity for taste, and seems never so happy as when he is heaping together alliterations and euphuistic expressions.¹

St. Aldhelm's works are adverted to by Sharon Turner as affording some of the earliest specimens of rhyme;² and the "sottil Sainct" also plumed himself upon his anagrams and acrostics, and wrote a little volume of poems which he called *Enigmata*.³ It is pleasant to think of the quiet

¹ I take the following specimen of alliteration from Aldhelm's Epistle to Eahfrid : "Primitus pantorum procerum pretorumque pio potissimum pater-
noque præsertim privilegio panegyricum poemata," etc. The subjoined quotation from his treatise, *De Virginitate*, will give an earlier date to *euphuism* than is generally assigned to it : "The leaky bark of our feeble ingenuity, shaken by the whirlwind of a dire tempest, may attain late its port of silence by laborious rowing of the arms ; yet we trust that the sails of our yards, swelling with the blasts of every wind, will, notwithstanding their broken cables, navigate happily between the Scylla of solecism and the gulf of barbarism, dreading the rocky collisions of vainglory and the incautious whirlpools of self-love." The above extracts are given by Sharon Turner in his *List. of the Anglo-Saxons*, iii, pp. 403 and 405.

² Turner quotes several rhyming Latin verses of St. Aldhelm's composition, such as the following couplet :

"Christus passus patibulo
Atque læti latibulo," etc.

See the "Essay on Rhyme," *Archæologia*, xiv, pp. 168, 204.

³ Aldhelm excelled in those painful pleasantries called "*carmina quadrata*." Taking, for instance, such a sentence as

"Metrica tirones nunc promant carmina castos,"

he contrived not only that the commencing letters of the successive lines should form an acrostic, but that the first and last letters of each line, and the words of the first and last lines, should bring out the same verse in a square border, as it were, to the whole composition. Space will not allow us to insert Aldhelm's *carmen quadratum*, consisting, as it does, of twenty-seven verses ; but the following may be considered as one of the briefest, if not of the best, specimens of this kind of composition :

R	O	T	A	S
O	P	E	R	A
T	E	N	E	T
A	R	E	P	O
S	A	T	O	R

amusement with which these *Nugæ antiquæ* must have lighted up the dull refectory of the monastery, read, perhaps, before King Alfred had invented the lanthorn, by the fitful glare of the central fire alluded to by Beda¹ in his touching narrative of the introduction of Christianity into Northumberland. This "laborious trifling," however—this "strenuous idleness"—indicated but the gambols of fettered genius, playfully recalcitrant against the severe restraints of self-mortification. Aldhelm's intellect was not always imprisoned within the walls of this monastery; and when free, we see this buoyancy of humour blending beautifully, as in great minds it often does, with higher but not more rare endowments—all alike consecrated to the service of his Divine Master. Not only did Aldhelm write against vice, and in support of monastic virtue, but he avoided the only stain upon Beda's shield, who, it will be remembered, relates in too exultant a tone the discomfiture and slaughter of the poor monks of Old Bangor² because they did not at once abjure their more primitive practices, and conform to the Roman mode of celebrating Easter; for Aldhelm, when appealed to, advocated persuasion instead of force; and by using convincing, but conciliatory, arguments, induced the Welsh to adopt the Saxon usages.

The novel arts of persuasion which Aldhelm used for the improvement of his countrymen are thus described by King Alfred in a *Note Book*, in which he had copied one of the popular Anglo-Saxon songs of the day, which had been composed by Aldhelm. "The reason why so learned a man was the author of such a frivolous composition," says the king, "was that, as the people were at this time in a semi-barbarous state, and little disposed to relish sacred discourses, they were accustomed to return to their houses as soon as the mass had been sung. This holy man, therefore, would stand upon the bridge which connected the rural suburbs with the city, and then, slightly obstructing the way with his own person, would sing ballads of his own composition. Having done this more than once, he propitiated the favour and attention of the populace, and by interspersing grave and religious topics with matter of a more amusing and jocular kind, he induced an amendment of life such as words

¹ Bedæ *H. E.*, ii, c. 13.

² *Id.*, c. 2. See also Wordsworth's *Eccles. Sonnets*, 16 and 12.

of more austere gravity or denunciation could not have effected."¹

Let the reader attempt to realise this scene, and picture to himself the Abbot of Malmesbury hurriedly divesting his fine tall figure of his much cherished chasuble,² and standing in humbler minstrel guise among his people, thus anticipating and carrying into effect the oft-quoted remark of Fletcher of Saltoun, that "if a man were permitted to make a people's ballads he cared not who might make its laws." I own this simple spectacle has an inexpressible charm to me; and it is evident that it touched the kindred soul of King Alfred, who himself had assumed a minstrel's garb. Aye; and it was, I doubt not, gazed on with approving interest by brighter eyes than those which have been allured from distant, but far less remote, homes, to watch the unfoldings of the *passion plays* exhibited at *Ober Ammergau*.

I can hardly imagine a greater reward than to have such a portraiture laid up in such a repository as that of Alfred's *Note Book*; one is almost tempted to exclaim, in the language of the poet,

"I would resign

With rapture Fortune's fairest gifts for thine."

Fortune, however, did not withhold her favours; for Aldhelm was enabled, by the assistance of Leutherius, the West Saxon Bishop,³ to found a more stately monastery at Malmesbury than that of Maidulph, and was appointed its

¹ Will. Malmes., *Gest. Pont. Angl.*, p. 336; *Acta SS.*, 25 May, ed. Boll., p. 551.

² *St. Aldhelm's chasuble*. The illuminated portrait of St. Aldhelm would be hardly considered genuine were it not haloed with miracles. I shall content myself with one which may not be uninteresting to ecclesiastical archaeologists. Aldhelm happened on one occasion, at Rome, says William of Malmesbury, inadvertently to cast behind him his chasuble, after he had officiated at Mass, meaning to give it up to an attendant who happened to be occupied at another part of the altar; when, lo! the vestment was raised and held suspended by a sunbeam which shone through the glass window! This chasuble was preserved with the greatest care, and is thus minutely described by the chronicler of that Abbey, from personal inspection. The vestment is of the most delicate fibre, well dyed in scarlet, and there are black spots upon it like peacock's eyes. "*Est autem filii delicatissimi, quod conchiliorum succis ebrium rapuerit colorem coccineum; habentque nigros rotulas intra se effigias species pavonum.*" (Will. Malmes., v, 218.) I will leave it to others more learned in such matters to decide whether this be the correct fashion of a chasuble; but the ancient ritualist seems to have imported into his vestment an æsthetic principle which he has thus characteristically enunciated in his treatise, *De Virginitate*, "the various coloured beauty of the peacock excels in the perfect rotundity of its circles."

³ The charter of Leutherius is dated 26th August, 675. (*Gesta Pontif.*, p. 347.)

first abbot,—an office which he held for thirty-four years. Subsequently, although reluctantly, he was consecrated first bishop of Sherborne, but held the bishopric only for four years, 705-9. His remains were removed to Malmesbury; and Archbishop Lanfranc promulgated a law throughout all England that he should be honoured as a saint. Annual fairs were also instituted to celebrate the festival.¹

I have lingered so long over the life of S. Aldhelm, charmed by the *naïveté* of his affectionate biographer, who says that in owing to him his monastic privileges, he owed to him more than life—that I cannot accord to his immediate successors more space than is generally allotted to “the short and simple annals of the poor.” S. Aldhelm was followed in succession by nine bishops; to the first five of whom we may almost apply Bishop Godwin’s remark, *De quibus præter nuda nomina nihil comperi*. He, as corrected by his editor, Canon Richardson,² thus records them:—(2) Fordhere, consec. 709; (3) Herewald, c. 739; (4) Ethelwold, c. 755; (5) Denefrith, c. 790; (6) Wilbert, c. 798. We start at the next as though aroused by the sound of a trumpet (7) Ealhstan, c. 816, *Ealhstanus bellator fuit strenuissimus!* He was at the battle of Ellendune, 823 (says Le Neve), and was one of the commanders at the battle of the Parret in 845; and, after defending himself and the see of Sherborne for a good half century, is suitably laid to rest in his warrior’s grave at Sherborne, A.D. 867, with the following trumpet flourish, “*Homo prudentissimus, fortissimus, patriæ amantissimus, et egregie munificus, Ecclesiam suam valde locupletavit.*”

(8) Eadmund or Heahmund, c. 868, followed, “*haud passibus æquis*”; for he was slain by the Danes at Seaton, in Devonshire, A.D. 872.

Of his two successors (9) Etheleage, c. 872, and (10) Alfsy, c. 875), we have only the following note:—“*De Etheleagio nihil memoratur, neque de Alfsio!*”

At length we reach the name of one who, if he did not equal Aldhelm in learning, rivalled him in sanctity, and outshone him in simplicity. This was dear old Asser, c. 879, the charming biographer of the great Alfred.

¹ A.D. 1070-93, Will. Malmes., ut sup., v, c. 269.

² Godwin, *De Præsul. Angl.*, edit. 1743, pp. 330 et seq. See also the lists of bishops in Dugdale’s *Monast.*, i, pp. 331-33.

Asser, whose life is best read in that of his royal master, had the high privilege of being the friend and companion of Alfred during six months in each year, and of being his "guide and philosopher," as well as friend. He assisted the monarch in the prosecution of his studies, and simplified the Latin of Boetius's Treatise "On the Consolation of Philosophy," in order that the large-minded patriot king might make the work known to his subjects. He also suggested the use of a *Note Book*, and, as we have already been indebted to that *Note Book* for what I cannot but deem a valuable miniature, it will not, I hope, prove uninteresting to be made acquainted with the circumstances which gave rise to its adoption. Asser relates that Alfred, after some years spent in self-education, had at length, in the year 887, with the assistance of many learned persons whom he had gathered around him, attained the happiness of being able to read for himself the Latin authors in their own language. As the good king and his friend Asser were sitting together in the royal apartments, and were conversing, as was their wont, on literary topics, Asser happened to make a quotation. Alfred was so much struck with it that, taking from his bosom a little book of devotion which was his constant companion, he requested Asser to insert it. Asser, finding no vacant space for the purpose in this Manual, proposed to fasten a few leaves together for the purpose of preserving any passage, or the record of any event, which might interest the king. Alfred having willingly consented, the new book was made, and the quotation entered; as were also two others which shortly afterwards occurred in the course of conversation. The king, pleased with the sentiments, translated them into Saxon; and the book soon became full of diversified extracts. The first were from the Scriptures; others embraced all kinds of subjects. Alfred was delighted with his new talent, and the book became a constant companion, from which he declared that he derived no small solace.¹ I can hardly imagine a more suitable vignette for this priceless volume than the scene of primitive simplicity thus recorded.

King Alfred was not niggardly in his rewards, and he had no intention of drawing Asser unrequited from his useful

¹ Asser, *De Rebus Gestis Ælfredi*, *Mon. Hist. Brit.*, pp. 491-2; Malm., *De Gestis Regum*, ii, s. 123.

labours among his brother monks of St. David. Accordingly, on the morning of one Christmas Eve, when Asser was about to take his departure, the king gave him two writings, containing a list of the goods of the two monasteries of Ambersbury, Wilts, and Barwell, Somersetshire, and then delivered over to his care the two monasteries themselves and their contents, adding, as a further douceur, a silk pall, very precious, and as much incense as a strong man could carry. What is more germane to our purpose, however, is that on another occasion the king bestowed upon Asser the bishopric of Sherborne, A.D. 900. It is related that Asser so little affected episcopal honours that he soon resigned them, although he was styled Bishop of Sherborne until his death.¹

Two successors to Asser are mentioned by Bishop Godwin, viz., (12) Swithelm or Sigelm, and (13) Ethelwald or Ethelweard; but it is very doubtful whether either of them was ever a bishop of Sherborne.²

William of Malmesbury states that all the territories of the West Saxons (Gewisi) had been destitute of a bishop for seven full years, and that the Pope (Formosus) addressed a grave remonstrance to the king on the subject,³ which led to the changes which we are about to relate. Whatever the occasion, certain it is that a great revolution in this bishopric was impending, which took effect A.D. 909,⁴ an era that may be styled the year of confusion, the historical mistakes concerning which, more than even the virtues of the excellent prelates to whom I have referred, prompted this essay.

Florence of Worcester relates that Edward the Elder and Archbishop Pleigmund (the former the son, and the latter the literary friend, of the late King Alfred) appointed a separate bishop to each of the several tribes of the West Saxons; so that where previously there had been but two episcopal sees—viz., Sherborne and Winchester—there were now five constituted; and further, that Pleigmund consecrated seven bishops to as many churches in one day. He then enumerates five West Saxon bishops, and the see to which each was appointed, as follows:—Frithstan, to Winchester;

¹ Asser, ut sup., p. 488.

² See Canon Richardson's note to Bishop Godwin, p. 333.

³ Will. Malmes., *Gesta Regum Angl.*, iii, s. 129.

⁴ William of Malmesbury assigns 904 as the date; but Wharton corrects it to 909, which is now generally adopted.

Werstan, to Sherborne ; Ethelhelm, to Wells ; Eadulf, to Crediton ; and *Æthelstan ad ecclesiam Corvinensem*.¹

The first difficulty with which we have to contend is as to the correct translation of the word *Corvinensis* ; and here, unfortunately, an error has been made which has remained uncorrected for many centuries. The word not being familiar to William of Malmesbury,² he considers it a mistake, and substitutes *Cordubiensis*, which signifies Cornish ; and this substitution has been adopted almost from his time to the present, and has misled nearly all our church historians, including Bishop Godwin, Dugdale, Camden, Le Neve, and even, to some extent, Sir Thomas Duffus Hardy, who thus records his own views, and those of his predecessors : "Between the death of Asser and the consecration of Werstan three new sees were erected out of the diocese of Sherborne—one in *Cornwall*, another in Devonshire, and a third in Somersetshire, and shortly afterwards a fourth was placed in Wiltshire."³

Now, I shall endeavour to show that *Cordubiensis* could not have been the word intended, but that *Corviensis* was the correct Latin name. In the first place, the name of the see, and not of the diocese, is mentioned in relation to all the other appointments. Thus, it is not Dorsetshire, but Sherborne ; not Somersetshire, but Bath ; not Devonshire, but Crediton ; so here, had Cornwall been intended, it would have been St. Petrock's or St. German's, as, in fact, it is afterwards called by the same author, and not *Ecclesiam Corvinensem*.⁴

¹ As the institution of so many bishoprics is a matter of great importance, I append an extract from the original text : "Rex Anglorum Edwardus primus et Archipræsul Doroberniæ Pleigmundus, salubri consilio invento, singulis tribus Gewissorum singulos constituentes episcopos, singulis episcopia constituerunt, et quod dudum duo habuerunt in v dividerunt. Quibus gestis, Pleigmundus in civitate Dorobernia septem episcopos septem ecclesiis in una die consecravit. Frithestanum ad ecclesiam Wintoniensem, Ethelstanum ad ecclesiam Corvinensem, Werstanum ad ecclesiam Sureburnensem, Ethilhelmum ad ecclesiam Fontauensem, Eadulfum ad ecclesiam Cridiatunensem, Australibus Saxonibus Bernethum, et Mercis Australibus Cænulfum ad civitatem quæ vocatur Dorchester." (Flor. Wig., App., p. 620.)

² William of Malmesbury adopts all the six other episcopal appointments. (*Vid. ut supra*.)

³ Godwin, *De Præsul.*, p. 395 ; Dugdale, *Monast.*, i, p. 331 ; Gough's *Camden*, i, p. 22 ; and Sir T. D. Hardy's edition of Le Neve's *Fast Eccl. Angl.*, ii, p. 593.

⁴ Thus Camden, adopting the error of William of Malmesbury, but wishing to avoid this inconsistency, refers to the three new sees as St. Bodmin (which he deemed to be the primary see of Cornwall), Wells, and Crediton. (*Camden's Brit.*, ut sup.)

It has been shown, and, as it appears to me, irrefutably proved, in an admirable article in the Report of the Royal Institute of Cornwall for April, 1867, that no Anglo-Saxon bishop, as contra-distinguished from the British saints, held the episcopate of Cornwall before Conan was appointed by King Æthelstan, on the 5th December, 936, and established his see at S. Petrock's, Bodmin; whence it was removed by Eldred the sixth bishop to St. Germans, A.D. 981,—the cathedral of St. Petrock having been destroyed, together with the bishop's residence, by the Danes.

Dismissing *Cordubiensis*, therefore, and restoring *Corvicensis* to the text, we next inquire to what place it refers? and here we are not left in doubt, for it has been satisfactorily proved by the Rev. W. H. Jones, vicar of Bradford, Wilts, in his admirable work *Domesday for Wiltshire*, that *Corvicensis* is the Latin for *Ravensbury*, now corrupted into *Ramsbury*, but called by the West Saxons *Hræfen's-byrig*, which was the see of the Bishops of Wilton.¹

We have now arrived at the result that the sees of Wells, Crediton, and *Ramsbury*, were carved out of that of Sherborne. The two former may be dismissed from further consideration, the annexation of the one to Bath, and the removal of the other to Exeter, being so well-known; but the two latter, as existing separately for upwards of a century before they were reunited, demand distinct notice. To return to the Bishops of Sherborne, a list of eleven names now presents itself, viz.: (13) Werstan, slain by the Danes A.D. 918; (14) Ethelbald; (15) Sigelm; (16) Alfred, d. 940; (17) Wulfsine, 958; (18) Alfwold, 978; (19) Ethelric; (20) Ethelsy; (21) Brithwin or Brithric, d. 1009; (22) Elmer; (23) Brinwin or Brithwin; (24) Alfwold II. To the whole list (except the last name) we may extend Bishop Godwin's remark, which occurs a little earlier in the catalogue, "*De his nihil reperi.*"

Let us now revert to the Bishops of Ramsbury (*Corvicensis*). Here very discordant statements and theories crowd upon us, and it is very difficult to eliminate the truth. I will, however, make the attempt. A list of Bishops is given us by Bishop Godwin as that of the Bishops of Wilts (*Wiltonensis*); and we are informed by the Rev. H. W. Jones that "the seat of the first bishopric

¹ Jones' *Domesday for Wilts*, p. 169.

established for Wiltshire was at Ramsbury ;" hence we may infer that the title "*Episcopus Corvinensis*" and that of *Episcopus Wiltonensis* were indiscriminately applied to the same individual. The list is as follows :—(1) Athelstan, c. 909 ; (2) Odo, translated to the Archbishopric of Canterbury 934 ; (3) Osulf, c. 941 ; (4) Alfstan, d. 981 ; (5) Alfgar or Wolfgar, c. 981 ; (6) Sigeric, translated to the see of Canterbury, 989 ; (7) Alfric, similarly translated 995 ; (8) Brithwold, d. 1045 ; and (9) Herman, c. 1045.

All the dignitaries comprised in this list are described by Florence of Worcester as Bishops of *Sunning* in Berkshire, *Præsules Sunningensis Ecclesiæ* ;¹ hence we are led to the inevitable conclusion that the Bishops of Ramsbury and of Sunning are identical, and that their episcopal authority extended over the two counties of Wilts and Berks. We may also conclude that they had sees in both counties, for Bishop Godwin expressly states that Bishop Athelstan, who stands first in the Sunning list, and Odo, the next in succession, both had a see at Ramsbury. "*Athelstanus, Wiltoniensis Comitatus Episcopus, sedem habuit Cathedralem Ramsburiae ; Odo Ramsburiae quoque consedit.*"

On the other hand, Leland, in his *Cygneæ Cantio*, refers to Sunning as :—"Sunningum quoque præsulum Cathedralum," and in his own comment on this passage (v. 78) says : "Sunningum imminet Tamesinæ ripæ, dextrorsum paulo inferius Readingo. *Fuit olim pontificum sedes et cathedra.* NOVEN hic numero pontifices fuisse, Severianæ ecclesiæ historia aperte docet."²

Ramsbury and Sunning do not, however, appear to have been the only episcopal sees of the diocese of Wilts and Berks ; for Bishop Godwin relates that "Osulf had his see at Wilton, where he was buried" (*Osulfus Wiltonæ Cathedralum habuit*) ; and Leland testifies to the early importance of Wilton and its suitability for an episcopal see ; for, after accounting for its decay in his time by the ancient diversion of the king's highway and the making of a bridge over the

¹ *Mon. Hist. Brit.*, p. 620.

² Godwin, *De Præsul.*, p. 335.

³ Leland, by fixing the number at nine, has identified and adopted the lists of the Bishops of Ramsbury and Sunning ; but the name of a Bishop of Berkshire occurs as a witness to a grant to the Monastery of Abingdon, not included in these lists, scil. "*Kynsius, Episcopus de BERRUCSCIRE* (Sax., Bærrucscire ?). The charter relates to Uffington ; and Archbishop Wulfhelm is also named as a witness, "temp. Reg. Athelstano, circa 931." (See *History of the Monastery of Abingdon*, published by Pub. Record Com., pp. 70, 72.)

Avon at Harnham, he says, "Afore this, Wiltoun had a 12 Paroch churches or more, and was the Hedde Toun of Wiltshire."¹

This is probably the first and last distinct mention of the town of Wilton as an episcopal see; and it is certain that Ramsbury held that distinction in the time of Herman; for he used his utmost endeavours to remove the see to Malmsbury—"there being," as Bishop Tanner alleges, "no chapter of clerks, nor anything to maintain the same at Ramsbury."

Bishop Herman, a Fleming by birth, and chaplain to Edward the Confessor, having been appointed to the see of Ramsbury (1045), and being thwarted by the Earls Godwin and Harold, and the monks of Malmesbury, in his attempt to secure that Abbey for his cathedral, retired to Norway in disgust; but the see of Sherborne becoming vacant by the death of Alfwold II, he procured that bishopric from the King (1058), and reunited it to his own see of Ramsbury, thus assuming episcopal authority over Dorsetshire, Wiltshire, and Berkshire. After this annexation he made Sherborne his see, and resided there until 1078, when, in obedience to the decree of the Council of London, at which he assisted (1075),—the purport of which decree was the removal of episcopal sees from villages to cities,—he transferred his seat from Sherborne to Old Sarum.² Here he commenced a cathedral church, but left his task to be completed by his successor, Bishop Osmund (1092), whose name will always be associated with the introduction of the ritual known by the designation of the "Sarum Use."

It seems almost superfluous to add that the Cathedral of Old Sarum gave place to the glorious edifice at Salisbury built by Bishops Poore and Bridport, 1218-1258; and that Berkshire was included, together with Dorsetshire, in the bishopric of Salisbury until 1836; when, by an Order of Council, dated 5th October in that year, it was detached from the diocese of Salisbury, and annexed to that of Oxford.³

Thus have I endeavoured to trace the episcopal jurisdic-

¹ Leland's *Itin.*, iii, p. 75. See also Leland's *Collectanea*, iii, pp. 250-51.

² This important decree is set out in full in Malmesbury's *Gesta Pontificum*, pp. 66, 67, 68.

³ I have referred to the counties of Berks and Dorset generally; but there were small portions of those counties which were the subject of minor arrangements detailed by Sir T. D. Hardy in the last edition of Le Neve's *Fasti*, pp. 589, 590.

tion in the kingdom of the West Saxons, through all its revolutions and ramifications, leaving it finally established in the several sees of Winchester, Salisbury, Bath and Wells, and Oxford. I cannot, however, conclude this essay without a brief notice of the old, deserted sees.

The primæval see of Dorchester is now represented by the interesting remains of an abbey church founded by Alexander Bishop of Lincoln, 1140, which, with subsequent alterations and restorations, have found fitting exponents in the Rev. H. Addington and the Rev. W. C. Macfarlane.¹

Aldhelm's venerable cathedral at Sherborne has no unworthy successor in the present well restored Abbey Church, still redolent of antiquity in architecture long prior to the larger portion of the edifice reconstructed by Abbot Bradford, 1445-49.

Ramsbury may at the present time be described in the language of Leland :² "There is a fayre and large old churche in the towne. The Byshope of Saresbere hath a faire old place halfe a mile upper, upon the lifte ripe of the Kenet."

It only remains to speak of Sunning. Sunning, despite its beautiful scenery, seems to have been so overpowered in the struggle for existence, that its recognition, not as an episcopal see, but as an effete bishop's manor house, is esteemed a favourable compromise. It is almost amusing, after reading Florence of Worcester's list of the bishops of Sunning, and Leland's reference to it in his *Cygneæ Cantio*, to hear its ancient and veritable claim thus ruthlessly disposed of by Lysons in his *History of Berkshire* :³ "It has been said that this place was a bishop's see during the separation of Wilton, or, as some suppose, Berkshire, from the see of Sherborne ; but Bishop Tanner, following the authority of William of Malmesbury, who expressly says that Wiltshire only was separated from Sherborne, is of opinion that the bishops of the new see had no other seat than Ramsbury until Bishop Herman removed to Old Sarum. It is, however, certain that the Bishops of Salisbury held the manor of Sunning at the time of the Conquest, and that the manor house was for some centuries afterwards their occasional residence."

Protesting against this early precedent of ecclesiastical

¹ See account of Dorchester Abbey Church, published by Messrs. Parker, 1860.

² Leland's *Itinerary*, viii, p. 78.

³ *Magna Briannia*, i, p. 379.

disestablishment, and referring the removal of the see to the decree of the Council of London in 1075, as above stated, we gladly accept the following compendium of its subsequent history. In 1389 John de Waltham, Bishop of Salisbury, being at his manor house at Sunning, was informed of the secret practices of the Wickliffites. Isabel, queen of Richard II, resided at the Bishop of Salisbury's manor place at Sunning during the interval of the deposition and death of that unfortunate monarch ; and Bishop Nevil dates from Sunning in 1436. In 1543 Leland records that there remained "a fair old house of stone at the Sonninge by the Thamise ripe, longginge to the Bishoppe of Sarisbyrie, and thereby a faire parke." In 1774 it ceased to be ecclesiastical, and became royal property, for Edmund Bishop of Salisbury exchanged the manor of Sunning with Queen Elizabeth for certain estates in Dorsetshire. It now belongs to Robt. Palmer, Esq., who represented the county of Berks in several successive Parliaments. "*Sic Fortuna transmutat incertos honores.*"

ON NEWLY DISCOVERED ROMAN AND SAXON REMAINS AT FINKLEY, NEAR ANDOVER.

BY JOSEPH STEVENS, ESQ., M.R.C.PHYS. LONDON.

MANY learned commentators have attempted, without success, to determine the site of *Vindomis*, which has ever been a *quæstio vexata* with archæologists. It will be no part of my business, during the short time that I shall occupy the attention of our members, to re-open the question at any length ; but rather to detail the results of some recent explorations at Finkley, Hampshire, one of its presumed sites. Besides, the work is as yet only begun, and perhaps an extended period of labour will have to intervene before any final conclusion can be arrived at ; but I venture to opine that, should the question be eventually set at rest, it will receive its accomplishment through the agencies of the pick and spade.

Finkley has been associated with the name of that eminent antiquary, Sir R. C. Hoare, who, on inspecting the *vestigia* of the neighbourhood, fixed the site of *Vindomis* at

six hundred yards south of the Portway, and two hundred yards west of the Devil's Dyke. The foundations to which I have to call your attention lie at four hundred yards south of the Portway, and three hundred west of the Dyke; but as both British and Roman remains lie interred over a large area of the field, the opinion expressed by him as to the presence of remains was substantially correct. The neighbourhood abounds in interesting relics of past times. At a short distance westward the Portway is intersected by the Roman way from Winchester to Cirencester, through Marlborough, the buildings lying in the south-east angle. The Dyke, a work of considerable strength, runs east of the buildings, through the open space between the Forest of Harewood and that of Chute and Finkley, and has been traced through those forests. It has been stated by Dr. Guest (*Athenæum*, No. 2022) that the Dyke formed a boundary between the Attrebates and some neighbouring tribe, perhaps the Segontiaci; the chief city of the former being *Calleva*,—according to Mr. Horsley, Silchester. If so, the ditch, being situated on the west side, renders the work attributable to the Attrebates. There can be little doubt that Nuttlefield, the place where the buildings are found, once formed part of the Forest of Chute and Finkley, as it is within human memory that large trees grew here; and from documents in my possession, supplied to me by the late Mr. Clarence Hopper and Mr. Wilkinson, extending from the year 1200 to 1662 (the time of its disafforestation), it would appear that Great and Little Nuthill Coppices occupied these and neighbouring fields, of which fifty acres were “bare and void places”; and I am induced to remark on this, as the place being forest at so early a period, and as evidence of military occupation was obtained during the explorations, it is probable that the building had at no time been used for agricultural purposes.

An inquiry was made by Sir R. C. Hoare whether British remains had been observed here. I trust to be able to furnish evidence that the Ancient Briton, at all events some earlier people, preceded the Romanised Briton, and that the building was, perhaps, subsequently used for the manufacture of weapons and tools of iron. Although I had long previously found remains here, my attention was called to this building in May, bones and building materials having been brought to the surface by the plough; and with the permis-

sion and assistance of Mr. Longman, the proprietor, I was enabled to lay bare a ground-plan of the following dimensions : north wall, 60 ft. ; east and west, 85 ft. ; and south, 64 ft. There are two entrances, one south, 7 ft. ; the other east, 6 ft. ; and a large square sandstone block occupies the north side of the east entrance, with no corresponding one south ; a deep mortice hole in the stone showing that the door or gate had swung inwards. The walls are of flint, with thick courses and angle-plates of mortar solid as stone, the mortar containing a good deal of powdered brick. Their width varies from 24 to 26 inches, the north walls being 3 feet in depth, while the plough had reduced the south wall to a single course, so that it was scarcely traceable.

The building had supported a heavy roof, as some of the stone tiles, evidently from the oolitic series of Dorset, are of great weight and size ; and in some of the tiles I found roof nails *in situ*. A quantity of flanged tiles also are found, with corresponding ridge pipes, showing that at a corresponding or different period the roofing had differed. The walls had been plastered both outside and in, the inner plaster in some of the apartments showing fresco in crimson. The rooms, commencing north, consist of two, 25 feet by 17 feet, and 21 feet by 17 feet, with an intermediate apartment 17 feet by 10 feet. Immediately behind these a central dwelling-room, perhaps an atrium, 19 feet by 18 feet, with a dormitory 17 feet by 9 feet on each side. I have not yet been able to discover whether the entrance to the atrium was closed.

Behind this building a large space, apparently a courtyard, extended 46 ft., 30 ft. of which was pitched its entire width. This also must have been covered, as roof tiles and nails extended in every direction beneath the walls ; but the buildings might have been cattle-sheds.

Briefly, we met with the usual paraphernalia of household goods ; fictile ware of about forty varieties, twelve scraps of Samian, and fifteen Roman coins, chiefly second and third brass, from Trajan to Valens, representing occupation from A.D. 98 to A.D. 378. They have been deciphered, as far as admissible, with the assistance of Mr. Samuel Shaw of Andover ; but they are mostly in bad condition. They are as follow :

3rd Brass.—POSTVMVS.

2nd Brass.—The letters TRAIANO can be traced with difficulty. *Rev.*, AVGUSTI S. C. in the field.

A denarius in base silver. IMP. LIC. GALLIENVS. P. F. AVG.; radiated head of the emperor. *Rev.*, LÆTITIA. AVGG.; female figure standing.

3rd Brass.—Illegible, apparently a TETRICVS. *Rev.*, illegible, except AVGG.; figure standing.

3rd Brass.—DN. VALENS; jewelled wreath round the head. *Rev.*, doubtful, apparently RESTITVTOR; emperor standing; exergue, P. CON.

Small 3rd Brass.—P. I. MAX. THEODORAE. AVG.; head of empress with jewelled wreath. *Rev.*, illegible; female standing with an infant in her arms (she was wife of Constantius Chlorus); exergue, PTRS.

3rd Brass.—GALLIENVS *Rev.*, uncertain; a chamois.

2nd Brass.—AVGVSTA; head of the empress; the name is illegible, but is probably Julia Pia, the wife of Septimus Severus. *Rev.*, VESTA; S. C. in the field.

3rd Brass.—GALLIENVS. AVG.; head of the emperor with radiated crown. *Rev.*, APOLLIN. CONS. AVG.; a Centaur.

3rd Brass.—IMP. CONSTANTINVS. AVG.; head of the emperor laureated. *Rev.*, illegible, probably Soli invicto Comiti; exergue, PLN.

Two illegible *minimi*.

Coins found in Nuttlefield, but not in the excavations:

3rd Brass.—IVL. CRISPVS.....CES.; head laureated, javelin and shield. *Rev.*, BEATA. TRANQVILLITAS; altar, with a globe on it, inscribed VOTIS XX.; exergue, ST.

3rd Brass.—D. N. CONSTANTINVS. N. C.; head, VICTORIAE. *Rev.*, Two Victories supporting a shield inscribed VOT. P. R.

An English penny (an Edward), silver, much clipped.

Coins found on the site, in the possession of Mr. Shaw of Andover:

Lead Denarius.—ANTONINVS. PIVS. *Rev.*, an altar; CONSECRATIO.

3rd Brass.—ALLECTVS. P. F. AVG.; crowned head. *Rev.*, a galley ...; VIRTVS. AVG.

Found besides some portions of several glass vessels, and pieces of mortaria of different patterns, a small polished iron speculum, and a bronze fibula, besides a few articles in iron of different character to those I shall speak of presently. From an examination made by Mr. Kell, who kindly assisted in clearing one of the rooms, the glass appears similar to that he has found manufactured at Brigæ; and the pottery is of the same character as the ware discovered by him at a

working place in the New Forest. The usual accompaniments of oyster, mussel, and snail-shells were thrown up with the earth, the last probably the remains of animals who had crept within the walls to hibernate. No hypocaust was apparent, but large fireplaces, which must have had open shafts, occupied one of the end and the central apartments, the latter having a hearth *in situ* of large foot-square paving tiles marked with crossed lines; and several four-inch paving tiles lying immediately near implied that the floor had been formed with such.

The principal apartments were floored with a concrete of chalk mixed with coarse gravel, and at the fireplace marked 1 in the plan, beneath ashes and rubbish, some rude tesserae occurred, but no tessellation, and I have thought that subsequent usage, extending over a lengthened period, might have occasioned its destruction. In examining the ashes in this apartment, after the heavy rains, I observed a quantity of small cinder or slag, such as would result from the manufacture of iron objects, and, searching more minutely, discovered two small iron arrow-heads (specimens on the table). A thorough sifting of the ashes and rubbish revealed a quantity of similar weapons, partly manufactured specimens, bolts of different forms, some of which were apparently for use with the balista or cross-bow.

I further found drills, punches, charcoal, and scraps of unused iron, with which the operations had been conducted. Met also with thumb punches, apparently for punching eye-lets in leather, and a small portion of leather, looking as if it had formed a loop; also nails of various patterns, among them hobnails and horse-shoe nails. Found likewise several small ornaments or toys, in brass, and two small bars of this material, their minuteness implying the scarcity of the metal. The clinker contained a large percentage of iron resulting from the use of charcoal in smelting.

We further found iron fibulæ, without pins, of several patterns, and several hundreds of iron objects of various sizes and designs, some of them in pairs, which appeared as if formed for attachment to a leathern doublet, and for tags to belts and girdles. The round studs had feeble shanks, and the plates, although defaced with rust, still showed the minute hooks for fixing.

A discovery of a similar kind was made by Mr. Durden

at Hod Hill, near Blandford, an account of which appears in vol. vi of the *Collectanea Antiqua*, where they are stated as Roman, from their association with relics belonging to the Roman period.

The iron "find" at Finkley occurs on the site of an undoubted Roman building, and a coin of Valens turned up in sifting the contents of the fireplace ; yet, as the Saxon is not unfrequently found to have succeeded the Roman, and the Anglo-Norman the Saxon, the determination of date must necessarily hinge on the character of the articles themselves, with a careful examination of every circumstance connected with their discovery. It is at all times difficult to determine the date of the iron blades of arrows and darts. The long sharp barb points to an early period, and it is not improbable, particularly as the articles are all of iron, and no instrument of bronze found with them, that they are later than the Roman, and they may not be all of one period. There is nothing, however, strictly to militate against their being Roman.

The Hod Hill "find" contains arrows and spears, with miscellaneous objects in iron, mingled with fibulæ, rings, needles, bells, etc., of bronze, unquestionably Roman, with Roman coins of an early period. The figures accompanying Mr. Roach Smith's article give one the idea that in type and character they differ from the Finkley discovery ; but with regard to period, perhaps I may be permitted to ask the opinion of this learned assembly. In removing some earth 6 ft. from the east entrance, and within the precincts of the building, we found a small trench, which proved to be a grave, containing a cremated interment. It was 6 ft. in length and 5 ft. in depth, and extended downwards into the solid chalk. The remains were found in a small oval cist or pan, 3 ft. by 2 ft.; and 7 in. above the level of the floor of the cist a small platform of chalk extended 2 ft. by 2 ft., which appeared as if intended for the use of the person depositing the remains. The cist contained four vessels, more or less broken, of the usual Romano-British ware, and amid the ashes I found the head of a tibia of a child, of about six years of age, and a small iron knife, which had the appearance of a toy. The cist was covered with two hollow sandstone roof slabs, roofed over and cemented together with a thick coating of mortar. The slabs corres-

ponded with one I found at the fireplace, and the upper part of the grave above the slabs was filled with broken roof tiles, bricks, pieces of pottery, bones of animals, not in any way charred or discoloured by fire, and other rubbish corresponding with the *débris* of the building, which led to the inference that the interment was probably Romano-British, but certainly of later date than the building. Mr. Roach Smith, however, considers it a Saxon burial, perhaps from the presence of the iron knife. The place being quiet and secluded, some Saxon peasant might have stolen into the ruins and there interred his child.

One other interesting work requires mention, and the primitive nature of the objects associated with it connects the site probably with the early British tribes. These objects consist of human industrial remains in the shape of rudely-made punches, scoops, knives, and other articles of bone, flakes and scrapers of flint, spindle-wheels of chalk, two implements of wood, an oval concave hand grain-rubber (quern), of the simplest form, and with it an oval tertiary pebble that had been used as a muller, together with a few varieties of coarse hand-made pottery. These types of an almost prehistoric period, were found in excavating a trench, which had the appearance of a deep drain, and which I thought was a rubbish hole ; but which ultimately revealed itself as a passage to a subterranean dwelling. This alley, which has been traced for 100 ft., passes completely beneath the Roman building, and for a short distance into the open field beyond. It dilates as it approaches the entrance, and slopes gradually downwards from the depth of 2 to 6 ft. in 50 ft., the sides shelving gradually to 1 ft. at the bottom, forming a footway, which maintains the same width throughout. The alley then runs northward, deepening and widening as at the opposite end, as if leading to a second pit. The passage appears built as if for the entrance of persons singly ; and the entire work must be older than the building, as the trench underneath the walls and elsewhere was filled with a stiff clay soil, unlike any in the field, which must have been thrown in before the foundation was laid.

I have further arrived at the conclusion that similar trenches traverse the field in various directions. The tools of bone were manufactured apparently from the osseous structures of the red deer and goat ; and with the imple-

ments in the trench were found bones of animals that had served for food, among which I recognised those of boar, goat, hare or rabbit, and of a large ruminant, perhaps the Celtic ox. Most of the long bones had been denuded of their extremities, or split evenly in the long axes of their shafts, and some of them exhibited rude knife and teeth marks, while others had been partly sawn through, and then fractured.

In addition, a great number of calcined flints, known as "pot-boilers," were thrown out, in all as many as half a bushel. From the number of twisted hazel sticks in the earth of the trench it was evident the passage had been covered with wattle.

The mouth of the pit was covered with several layers of flints of immense size, which extended as a kind of protective arch over the inlet ; and from the quantity of hand-made pottery, and sticks of similar kind, which constantly turned up in excavating the building, and which had much puzzled me, it now occurred that the place in British times might have been enclosed within a fence, although no signs of earthworks are apparent—the field having been the site of a British village, situated within the ancient forest, and that the people had used the trenches as shelter from the inclemency of winter. It is not unusual at Roman sites to find pits sunk in the chalk, and filled with made earth, containing Roman and Romano-British remains ; but it is seldom that articles so primitive are found, excepting at the sites of British villages ; and these pits are a pretty sure indication that the places have been well populated. The flint implements from the trench are not so largely oxydised as those from the surface ; but they differ in no respect from the chipped specimens of the neolithic period, of which I have found numerous types in the Finkley fields as well as in the parish of St. Mary Bourne.

As a short summary to this catalogue of discovery, it might be observed that the implements themselves show extended occupation. The flint flake, with its companion, that early indication of domestic industry, the whorl of chalk, the later tesserae and Samian of the Roman, and the grave of the Saxon, must be considered as representing a large slice in human history.

In addition to the remains, the situation of Finkley rela-

tive to the Roman roads should not be overlooked, for it is not likely that a people so sagacious and bent on conquest as the Romans, and the retention of their conquests, would have omitted to garrison the intersection of two of their principal thoroughfares, when it would appear that they must have found the place in the occupation of the British people ! And, at a point so essential to their safety, it is reasonable to infer that something of greater distinction than a *mansio* or *mutatio*, a halting place for resting and changing horses, must have existed. It will, I have no doubt, be ultimately proved that an ancient British settlement occupied this spot ; and, judging from the area over which Romano-British buildings lie interred in detached places, in this and neighbouring fields, it was most likely a settlement of large extent.

Horses sometimes stumble into deep holes while working in the fields ; and twelve years ago, from a circumstance of this kind, I helped to investigate a sink, which was thought to be a well, but which I have now found was a pit in the ground similar to that I have just described.

We have the authority of Richard of Cirencester that *Vindomis*, although only a stipendiary town under Roman rule, ranked with Winchester, Exeter, Rochester, and other important places ; and to this may be added the testimony of Mr. Thomas Wright (*Celt, Roman, and Saxon*, p. 359) that, although the treatise attributable to Richard is doubtful, it, nevertheless, gives correct information on this point. The above inference is supported by the implements of war, which found in quantity imply, whether attributable to Roman or later times, that the town or station was to some extent military ; and the testimony rendered by the teeth of horses, and the nails for shoeing, which were unearthed in removing the soil of the building, is consistent with a station for the accommodation of travellers in changing horses or for the use of soldiers. I have very little faith that etymology will render much assistance in the revelation of the site, although several ingenious suggestions on this head have come from the pens of men of experience and ability ; and a reconciliation of the distances of important places, as *Calleva* and *Venta Belgarum*, with Finkley, as laid down for our guidance in the *Itinerary* of Antoninus, seems quite hopeless. If errors in the copy have crept in,

they will most likely remain unrectified ; and that errors have crept in may be pointed out in the journeys in which *Vindomis* receives mention. Thus *Iter* 12 gives nine miles as the distance between *Brigæ* and *Sorbiodunum*, while *Iter* 15 places the distance at only eight miles, a difference of one mile in nine.

The late important discovery of a building in Castle Field by Mr. Kell and Mr. Charles Lockhart, of which an account has already appeared in the *Journal* of this Society, materially strengthens the claim of Finkley to be *Vindomis*. Those remains were situated over a hill a mile from the Finkley building, and not within sight of it ; and, with no observable connection with it by road. The building was placed also apparently with the object of commanding the extensive flats lying westward ; and, although it has been considered as a *diversorium*, or inn, and might have furnished the accommodation of an inn, I yet think, and have expressed the opinion to Mr. Kell, that, from its isolated position, the extent of the foundations without any division into apartments, its pitched floor, and the number of small fireplaces found beneath its wall, it had the appearance of a place for the accommodation of soldiers or patrol, and I should consider it an outlying building used for military purposes. Be this as it may, I beg to bring these facts before you with the hope that at some future time they may, with other accumulative evidence, be the means of unravelling the mystery that has so long hung over the disputed *Vindomis*.

ON THE WORSHIP OF APOLLO IN BRITAIN.

BY THOMAS MORGAN, ESQ.

As a sequel to my late papers on the worship of Diana in Britain (see pp. 142, 237, *ante*), a sketch of her twin-brother Apollo may not be unacceptable, with such gleanings of the history of his temples and worship, from the remains and records now existing, as may throw some, however little, light on the religion of the people of this island during the Roman occupation. Cicero (*De Naturâ Deorum*, i, 29) truly says that the painters and sculptors have given to the gods of Rome their shape and attributes, their age and vesture; but this ideal form thus moulded into a concrete being has, nevertheless, been as strongly fixed on the minds of men and has been as influential in the daily affairs of their lives as if the god himself had really appeared in person among them. Even down to the present day, Apollo, in the form of a comely young man, without beard, with flowing locks and lyre in hand, is as well known to every tiro in literature or art as he was to the Romans, who introduced him first into this land. It is my purpose to illustrate only the Apollo of the Romans as distinct from the mere embodiment of the Sun as worshipped by the Gauls and other nations. "Quot hominum linguæ, tot nomina Deorum," and Lucian (*Θεῶν ἐκκλησία*, 14) says that in his time the number of new gods introduced into Olympus was so great, and of so many nations and languages, some being really quite unrepresentable among such high society, that the ambrosia and nectar were beginning to run short there, and were selling as high as a *mina* for a *sextarius*, or eighty shillings a pint. He further makes Jupiter notify the fact by proclamation (*Θεῶν ἐκκλησία*, 16), and declare that every god should mind his own business and not be a jack-of-all-trades like Apollo, who was patron of the four arts of music, archery, medicine, and divination.

We are about to treat, then, of this orthodox Apollo of the Greeks and Romans. For his parentage, we have the authority of Homer and Cicero that he was the son of Jupiter and Latona, "reported to have come to Delphi from the Hyperboreans" (*Cic. de Naturâ Deorum*, iii, 23).

We must realise him to ourselves with all his antecedents in view, as well as his qualities of body and mind, to appreciate the estimation in which he was held. One of the best examples of his form handed down to us from antiquity is the statue so well-known as the Apollo Belvidere discovered at Antium. He is represented with a noble air of triumph, his left hand grasping the bow with which he has just slain the serpent Python.

Claudian describes the nymphs as assisting at his birth, and afterwards "teaching the young idea how to shoot;" these I take to be those mysterious beings, the *Deæ Matres*, to whom so many altars were dedicated.

"Nymphæ quæ rudibus Phœbum docuere sagittis
Errantes agitare feras, primumque gementi
Latonæ struxere torum, cum lumina cœli
Parturiens, geminis ornaret fetibus orbem."

(Gigantomachia, 121-124.)

This happened in the small island of Delos, the only spot of land on which the persecuted Latona was allowed to set foot, and she flew there in the form of a quail as soon as the isle appeared above water.

Let us now consider him in his relation to the four arts with which his name is associated, *μουσική, τοξική, ιατρική, μαντική*.

His lyre of seven strings symbolises the harmony of the planetary movements and the influence of the celestial mechanism, like the sounds of music upon the minds of men. The tragic poets of Greece have beautifully embodied this idea.

His contest in music with *Pan* ended in the umpire, Midas, who had decided against the god, getting his head adorned with a pair of ass's ears, which grew out of it as the penalty for his foolish judgment. Another challenger of the god in a contest of music was Marsyas, who paid the penalty of his rashness by being flayed alive and hung upon the nearest tree. The question of the merits of wind or stringed instruments is still open to discussion, though public opinion seems at last to have decided in favour of the god.

Apollo was more amiable towards Mercury, who by craft stole his lyre, and the god only smiled,¹ though the offender

¹ Hor., Od. i, 10, l. 12.

had on a previous occasion walked off with his sheep when he had turned shepherd, and he was as little qualified for the occupation as some of our young English Apollos who seek to make their fortunes by sheep-farming on the other side of the globe, and come back without either sheep or lyre.

The *archer's art*, more than any other, was useful to the men of those days, not only in warding off the attacks of wild animals and in securing those fit for food, but for the deadly conflict of race against race among men. No nation knew better than the Roman the efficacy of the deadly arrow. The Scythian bows on Carrhæ's bloody plain, where Crassus lost his standards and his life, marked with the blackest dye that fatal day in their calendar. Those numerous victims to the plague, disease, and famine which darkened the days of the decline of the empire, were reckoned as killed by the darts of Apollo, just as had been the children of Niobe and so many of the Greeks before Troy at the instigation of Apollo's priest, Chryses, when he appeared as a suppliant bearing the golden staff surmounted by the flock of red and white wool.

“στέμμα τ' ἔχων ἐν χερσὶν ἐκβολοῦ Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ.”

(Il. A, 14-15.)

As master of the *medical art*, Apollo claimed the respect and gratitude of the people. Claudian addresses him as Apollo Aponus in these words—

“Salve, Pæoniæ largitor nobilis undæ !
Dardanii, salve, gloria magna soli !
Publica morborum requies, commune medentûm
Auxilium, præsens numen, inempta salus.”

(Idyll. vi, 67-70.)

Tibullus raises his hymn to a warmth of religious fervour in imploring his medical aid to a sick maiden :

“Huc ades, et teneræ morbos expelle puellæ ;
Huc ades, intrusâ Phœbe superbe comâ.
Crede mihi propera, nec te jam Phœbe pigebit,
Formosæ medicas applicuisse manus.”

(Lib. iv, El. iv.)

These examples will suffice, but we may refer, in passing, to the exploits of Apollo in revenging the death of his son, Æsculapius, who appears to have been even a better doctor than his father, so much so that Jupiter slew him at the

instance of Pluto, because he kept so many mortals alive, and thus deprived the infernal god of his expected victims.

Let us now contemplate the god in his *oracular* aspect. His priestess, the Pythia, uttered her prophetic responses to the anxious inquirers who flocked to the shrine at Delphi, while the exhalations from the cavities of the earth on which the sacred tripod was placed excited her to a state of enthusiasm, which can be likened only to some of the effects of modern electro-biology or mesmerism. The influence he was supposed to have over the Sibyll of Cumæ and her grot has been reflected on many other Sibylls and many other grots. The association mentally of prophetic utterances with sulphureous and chalybeate springs may be traced down to the present day, in our name of Spa given to such localities as in Roman times would have been consecrated to Apollo Aponus ; Spa, in the language of the northern nations, signifying a prophecy.

It will now be time to refer to some of the relics of Apollo's worship discovered in this country. Near the site of the old London Bridge is supposed to have stood Belen's gate (Billingsgate) or the gate of Apollo Belenus. This would imply a road leading up to a temple of Apollo, and, as the god loved the high places of the earth for his abode, we must ascend the steep to Cornhill, where the church of St. Michael suggests the spot where the worshippers of Apollo assembled, the crowning point of the same ridge of hill being occupied, as is with great probability supposed, by the temple of Diana on the present site of St. Paul's Cathedral. A way probably led up to both temples by the eastern slope of the hill from the city walls and Leadenhall Street as well as from Belen's Gate. Pavements have been discovered in abundance in the direction of both these lines of road, or the temple may have been further west, on or near the site where now stands Bow Church. Leland (*Itin.*, vol. vi, p. 119) says that in digging for the foundation of the steeple in Cheapside, nineteen feet below the surface of the soil, was discovered the stratum of Watling Street. This, therefore, would be the point of intersection where the great Prætorian road came up from Dwr Gate or Water Gate (Dowgate) to continue its north-westerly course by the New Gate. In the article Verulam and Pompeii Compared (*Journal*, xxvi) Mr. J. W. Grover says that "the

intersection of two great streets in Verulam is close to St. Michael's Church, and in nearly all the Roman cities of Britain this seems to have been the site of the great temple and the principal buildings ;" and he suggests that "the temple was probably dedicated to Apollo." He goes on to say that "in Bath, the city of Apollo, we have two St. Michael's, one of which stood near the site of the famous temple."

What relics have we from the neighbourhood of Apollo's supposed temple in London ? One instance of the manner in which such relics were made away with will suffice to account for their comparative scarcity. In the *Journal*, iii, p. 332, it is mentioned by Mr. C. Roach Smith how Matthew Paris "enters into particulars respecting the excavations made among the ruins of Verulam by the Abbots Ealdred and Eadmer at the beginning of the eleventh century. They discovered the ruins of temples, altars, urns, amphoras, glass vessels, and idols, the last of which were ordered to be broken in pieces. They also found in a recess in one of the walls books and rolls which (such was the general ignorance) could only be read by one monk, who declared that the rolls related to pagan rites and ceremonies chiefly in connexion with the worship of the principal deities of the citizens of Verulam, namely, the Sun or Apollo and Mercury." The absence of large figures in metal would be accounted for by the fact that the metal would in itself be too valuable to throw away. It has been remarked by Mr. Syer Cuming (*Journal*, xxiv, p. 75) "that the articles in bronze found in London seldom exceed three or four inches in length, and do not reach an ounce in weight. The mythological images recovered in 1837 from the Thames near London Bridge, and now in the British Museum, may be classed among its extra-sized brazen relics, but the tallest of the deities when perfect cannot have measured more than nine or ten inches in height." He described also some relics of larger statues, such as the colossal head of the Emperor Hadrian dredged up from the bed of the Thames a little below old London Bridge in 1832, and some "remains of hands turned up within a limited area ; one at the Tower Hill end of Thames Street ; another on the site of old St. Gabriel, Fenchurch Street ; and the third on the site of the Spread Eagle, Gracechurch Street." With these facts in view, I will merely

refer to the altar of Apollo found in Foster Lane, and several remains recovered from the Thames.

The rivers were found to be convenient receptacles for such objects, and accordingly we find a small image in metal of Apollo taken out of the Thames, which seemed to have been purposely disfigured before it was thrown away, as was done in other cases (*Journal*, i, p. 110); and "a torso of a bronze statuette was found in gravel brought from the bed of the Thames near London Bridge, where some few years before the beautiful bronze figures of Apollo, Mercury, Atys, etc., published in the *Archæologia*, were discovered" (*Journal*, ii, p. 100).

A head of a Roman statuette was found in the Thames and exhibited by Mr. G. R. Corner, which, though assigned to various divinities, the learned owner seemed inclined to consider was that of Apollo (*Journal*, xiii, p. 318).

It is probable that not only the Christians and new converts to Christianity would destroy the images and altars of the pagan gods, but that the most constant votaries of the old religion would themselves consign to the custody of the river-god their holy things to preserve them from the fury of the new iconoclasts. It was a very ancient custom to make offerings to the river-gods or goddesses by throwing arms, utensils, and other objects into the water.

Leaving London, a few remains out of many may be mentioned which have been dug up in the provinces. A fragment of a Samian vase found at Exeter (*Journal*, v, p. 164) bearing on it the figure of Apollo reposing on his four-stringed lyre with cothurni on his feet, his curled locks flowing on his neck, and at his feet a griffin. This has reference to his connexion with the Hyperboreans, among whom those fabulous creatures were supposed to dwell and guard the gold discovered in the country they inhabited.

An altar of Apollo found at Ribchester, the Coccium of Antoninus in Lancashire was known to Camden, and was re-discovered by Whitaker, who gives the following description of it, as quoted in the *Journal*, vi, p. 232 :—"On the front side is a basso-relievo of Apollo reposing upon his lyre, better designed than any work of a Romano-British artist I have ever seen. On the second are the figures of two priests in long robes, holding the head of some horned animal between them; on the third is the inscription; the fourth is rough,

had been originally attached to the wall. It now turns out to be a dedication to Apollo Aponus or the Indolent Apollo, or as it may be read Apollo the Healer, the god of medicine who restores health by relaxation or repose, on behalf of an emperor who unfortunately is not mentioned."

There is an altar of Apollo at the present time in the cloisters of St. John's College, Cambridge, brought from Coccium, but I do not know if this is the same as that described by Whitaker. It is placed in such an obscure position that Phœbus' rays can seldom, if ever, shine upon it.

The fame of Apollo rests on the beauties of the intellect combined with perfection of form, and his intercommunion with the nine Muses on the slopes of Parnassus and by the stream of Castalia amidst the sublime scenes of nature in that favoured spot must have created a genuine enthusiasm in the mind of the ancient votaries, since even in our own time the same locality and associations could inspire a Byron almost with the spirit of antiquity in describing in his poems the scene retenanted by Apollo and the Muses.

Let us now consider Apollo-worship in connection with imperialism. We have not much to do with the Roman annals before the time of Claudius; the Divine Julius did little more than gain a victory on the sea-coast, and shewed this island to his successors rather than handed it over to them (*Tac. Agric. xiii*). He certainly presented the temple of Venus at Rome with a breastplate of British pearls, she being a relative of the family, and shewed the "gourmets" of Rome where to get good oysters. The wily Augustus had too much on his hands to carry into effect his projects for the conquest of Britain, but we must notice the extraordinary reverence he paid to Apollo, giving a tone real or feigned to the religion of his successors. The victory which gained for him an empire was won in sight of the promontory of Actium, on the summit of which stood the famed temple of Apollo. To this god he had prayed before the fight, and given thanks to him when the victory had been gained. A temple to Apollo on the Palatine was erected by him as the first fruits of his gratitude.

If we may believe a story told by Suetonius (lib. ii), a miraculous adventure befel his mother in a temple of Apollo which had an influence on his future destiny, but about which no more need be said here.

Augustus would personate his favourite god in his feasting symposia with other choice spirits who were dressed in the costume of Olympic gods and goddesses. This was, indeed, a solemn farce, and failed not to call forth some squibs at a time when the town was suffering from a scarcity of corn. "The gods of Olympus have eaten up all the bread," said some; "Cæsar is, indeed, Apollo," said others, "but Apollo the Tormentor." He was worshipped under this title in a certain part of the city. An anonymous poet wrote—

"Impia dum Phœbi Cæsar mendacia ludit,
Dum nova Divorum cœnat adulteria," e'tc.
(Suet., lib. ii.)

Phœbus and Emperor-worship, however, survived the pasquinades; the world is governed by ideas, and Britain under Claudius received Roman legates, religion, and traditions, though how far Roman ideas permeated the mass of the native population is a problem not yet worked out. Claudius earned an easy triumph by a six months' excursion into Britain, where within a few days, without any battle or bloodshed, he received the submission of a part of the island, but he had a Vespasian to fight for him. He would, perhaps, have stayed longer if the natives had been as disposed to worship him as the Romans did his predecessor, Caligula, who erected a temple in honour of himself, with regular priests to administer in it, and put up a golden statue therein, which was dressed up daily in the clothes of this celestial emperor. Claudius, however, soon had a temple erected to him at *Camulodunum*. The frivolous Nero, having consulted Apollo at Delphi, and being told to beware of his seventy-third year, thought himself quite safe, whatever happened, and could play on his cithara in perfect calm while Armenia and Britain were being lost and won.

Vespasian was a soldier and a man, not a mere god in Rome; he had thirty conflicts with the natives in Britain, subdued two powerful nations, captured twenty towns as well as the Isle of Wight, and was probably more really popular than any of his predecessors.

The fifteen years of Domitian's reign¹ were so much time lost to his subjects in Rome, who could neither speak nor do anything in safety, but his general Agricola continued to shed

¹ Tacitus, *Agricola*.

lustre on the Roman arms in Britain, and was fortunate in breathing its free air for a time at least.

The next emperor I will name is Hadrian, because he paid Britain a visit, and we seem to know him personally from the fine bronze head now in the British Museum, dredged up from the bed of the Thames (see vol. i of the *Journal*). The statue of which this was a part may have been put up in the temple of Apollo, the perforation of the eye-balls may have been for the insertion of jewels. It had been said of Augustus—"Oculos habuit claros ac nitidos quibus etiam existimari volebat inesse quiddam divini vigoris;" the idea may have been transmitted. The orifices in the throat may have been made to emit oracular sounds, as has already been suggested by one of our members. There must have been a Delphi in Britain, probably many, for the old oracle was very expensive; we want information on this point and on the situation of many of Apollo's temples. Did the votaries to the shrine in London come from afar? Did they bind Apollo's statue with chains of gold to prevent the god from going over to the enemy when Boadicea was defeating the legions and burning the towns, as the Tyrians had done under similar circumstances? And did the statue sweat continuously, as we are told the Apollo did at Cumæ in some national calamity? Did the natives come to offer their hair among other votive offerings to the god—the Silures their curly locks, the northern Britons their red-coloured periwigs?

The religion of Rome was becoming so mixed with magic, foreign rites, and new and absurd divinities such as animals, and even vegetables, that it was time the satirist should declaim against gods which a man might grow in his own garden (Juvenal, Sat. xv, 10). He had said "Jampridem Syrus in Tiberim defluxit Orontes;" but many years after Juvenal the arrival in Britain of Severus and Julia Domna with their two sons must have made the Orontes flow as far as the Thames if it had not done so already, and oriental rites and customs must have pervaded the land. The oracle at Delphi had long ceased to respond or to be regarded.

"Quoniam Delphis oracula cessant,
Et genus humanum damnat caligo futuri."

(Sat. vi, 564.)

¹ Suetonius, i. ² Diodorus Siculus, quoted by Bos. ³ Florus, II, viii, 3.

When Severus and his elder son were subduing the north, Geta, the younger, the model of youthful beauty, the popular idol of the day, the Apollo in fact of young Britain, was appointed to govern the western provinces. He is supposed to have founded colonies at Chester and Bath. His presence at Aquæ Solis would render this a fashionable resort for those who loved to luxuriate in the sulphur baths and the "*dolce far niente*" of Apollo Aponus.

The scene changes—the youthful Geta, who was to reign together with his half-brother Bassianus (Caracalla), departed for Rome, and was murdered by his jealous brother's orders, as it is said, in the arms of his mother, Julia, who was trying to defend him. He was worshipped as a god.

"*Sit Divus dum non sit vivus*," said his cruel half-brother. The bust of Caracalla in the British Museum portrays his character better than any description.

Julia Domna retires into private life, but puts forward her grandson, who is a priest of the Sun at Emesa, and he is raised to the imperial throne. He ascribed his elevation, not without reason, says Gibbon, to the protecting god whose name he assumed (Elagabalus, the forming or plastic god, from two Syriac words—Ela and Gabel).

The degradation of religion could go no lower than in this fanatic's reign; and it is not my purpose to pursue the subject further, or even until Christianity mounted the throne of the Cæsars, which did not happen till nearly a hundred years after Elagabalus; but the spirit of old Rome and of her "*Dî majorum gentium*" had fallen away together, though it could still breathe forth in a Claudian as late as the time of Honorius.

The subject deserves further elucidation; and in the meantime I shall be fortunate if I escape the censure bestowed by Martial on a writer who badly interpreted a difficult subject.

"*Non lectore tuis opus est sed Apolline libris.*"

(Mart., x, 21.)

ON SEALS OF THE CORPORATION OF
CANTERBURY,
AND OF THE FREE GRAMMAR SCHOOLS OF SOUTHAMPTON
AND CREWKERNE.

BY H. SYER CUMING, ESQ., F.S.A. SCOT., V.P.

THROUGH the kindness of our valued associate, the Rev. S. M. Mayhew, I was enabled a few months since to bring to notice some impressions of highly interesting signets belonging to the Corporation of Dover; and now, by the kind assistance of another friend, I submit for inspection impressions of three curious matrices in the possession of the Corporation of Canterbury. These several seals are those of the Major or Custos of the city, the Statute-Merchant, and, in all probability, the Hospital of St. John the Baptist. A very few remarks on each is all that is needful to accompany their exhibition. We will take first the signet of the Major of the city, evidently a work of the fourteenth century (see Pl. 18, fig. 1). The matrix is of brass, measuring $1\frac{3}{4}$ ins. in diameter, and displays in its field a castle, with three towers above its embattled portal, and one on either side, with waves beneath the ground-line, the whole being enclosed in a trefoil, with a lion passant guardant in each cusp. Legend: + SIGILLVM . MAIORIS CIVITATIS . CANTVARIE. The artist made a mistake in cutting the legend, and scraped away several letters where the dots are placed.

The Corporation is (or ought to be) in possession of another matrix, about 5 ins. diameter, bearing on one side the same device as the above, but with the legend, ISTVD. EST. SIGILLVM . COMMUNE . CIVIVM . CIVITATIS . CANTVARIE; and on the other the civic arms, viz., three Cornish choughs, two and one, on a chief, a lion passant guardant. It is engraved in Lewis's *Topographical Dictionary*, p. 340. The city seal now in use at Canterbury was made subsequent to the passing of the Municipal Reform Bill in Sept., 1835.

Hasted, in his *History of Kent* (ed. 1801, xii, pp. 612, 621, 642), makes the following mention of the seals of Canterbury. He states, *sub anno* 1317—"King Edward II

grants to the city one seal, in two parts; the greater part to be kept by the Major or Custos of the city, and the lesser by a person of the king's appointment." And in 1338 it is recorded that Edmund de Staplegate was the custos or keeper of the king's half of the city's seal. In 1471, "the king's messenger carries away the greater seal, which, on the succeeding year, is returned by a herald." And in 1607, "the king's engraver makes a new seal of silver in two pieces, cost four guineas, that the statute-merchant may be acknowledged in Canterbury, agreeable to charter."

The next seal to notice is the ancient one for the statute-merchant or recognizance of debtors (see Pl. 18, fig. 2). The matrix is of silver, $1\frac{3}{4}$ ins. diameter, and has in the centre of the field a large full-faced bust of Edward II, his brow encircled by an open crown like that seen on the money of the period; his hair spreading in a great lock on each side the visage; his tunic having a jewelled hem, and before the breast is a lion couchant, and on either side the bust a single-towered castle, the badge of his mother Eleanor of Castile, which appears in like way upon this king's great seal. Legend: + S^r. EDWARDI . REG . ANGL . AD . RECOGN . DEBITOR . APVT . CANT.

In the thirty-third chapter of *Ordinances*, 5 Ed. II, 1312, which refers to statute of merchants, 11 Ed. I, 1283, is the following clause:—"Moreover, we do ordain that the seals of the king which he assigned to testify the said recognizances be delivered to the most rich and the most sage in the undermentioned towns, that is to say, Newcastle-upon-Tyne, York, and Nottingham, for the counties beyond Trent, and the merchants there coming and abiding, at Exeter,¹ Bristol, and Southampton for the merchants coming to and abiding in parts of the south and west; at Lincoln and Northampton for merchants there coming and abiding, at London and at Canterbury for the merchants coming to and abiding in those parts, at Shrewsbury for the merchants coming to and abiding in those parts, at Norwich for the merchants coming to and abiding in those parts; and recognizances made elsewhere than in the said towns shall not hold place from henceforth."

The seals for the recognizance of debtors seem to have

¹ The Exeter seal for the recognisance of debtors is engraved in this *Journal*, xviii, p. 257. It strongly resembles the one at Canterbury.



been generally, if not constantly, made of silver, and most of them bear a close resemblance to each other, having the same effeminate looking bust of the king in the field, with slight differences in the accessories. Thus, on the seal for Hereford is a small star and crescent placed above the castle; in the seal for Southampton a lion takes the place of the castles at the side of the royal head, and instead of the couchant lion on the breast is a castle. The seal for Gloucester is of larger size than the rest, being full 2 ins. diameter. It has the lion before the monarch's breast, but, instead of the castles, a horse-shoe on each side of the head, and thirteen nails dispersed over the field. Legend: s'. EDWARDI. REG. ANGL. AD. RECOGN. DEBITOR. APVD. GLOVCESTER. The seal for York which resembles the majority when in one state is so contrived that one of the castles is removable, and may be replaced by other square dies engraved with different devices. There is a collection of impressions of most of these seals in the British Museum.

Beyond the towns above cited, Chester, Coventry, Derby, Oxford, and Winchester, seem to have also possessed seals for the recognizance of debtors, granted, in all probability, subsequent to the *Ordinance* made in the reign of Edward II.

The last and latest of our Canterbury seals is of the end of the sixteenth century (see Pl. 18, fig. 3). The oval matrix is of brass, measuring $1\frac{2}{3}$ in. in height, by $1\frac{1}{2}$ in. in width. The subject is the baptism of our Lord. St. John holds a cross-staff with label in his left hand, and with his right pours the water of the Jordan upon the head of the Saviour, from a large bowl, whilst the Holy Spirit descends from Heaven. On the sinister side of the Baptist are several small animals, and behind the Redeemer rises a lofty flower, and the dry land seems covered with vegetation. The whole thing is of the rudest workmanship, and the orthography of the legend miserably corrupt—*SIGILLVM. SANGD*IOHANNES. BADISTVS. This singular seal may possibly appertain to the Hospital of St. John the Baptist, or Northgate Hospital, as it is also called, founded by Archbishop Lanfranc in the year 1084, which, with the priory of St. Gregory, is exempted from the liberties of the city.

So long is it since the subject of Grammar School seals has engaged the attention of our meetings, that I gladly embrace an opportunity of reverting to it and laying before you two examples of signets appertaining to these noble institutions, neither of which have yet been noticed in our *Journal*. The earliest belongs to the county of Hants ; the latest to Somersetshire.

The only Hampshire Grammar School Seals which have appeared in our *Journal* are those of Winchester College, which present a very different aspect to the one which is now under review, which is that of the Free Grammar School of Southampton. This excellent establishment was founded in the reign of Edward VI, and counts among its more notable pupils Edward Reynolds, Chancellor of Oxford University and Bishop of Norwich, who died in 1676 ; Thomas Laurence, the Physician ; and Isaac Watts, whose hymns are heard throughout the world. But we have to deal with the signet, not with the sons of this seminary. This seal is of a round form, about $1\frac{3}{4}$ in. diameter, or rather the impressions are of this size, for, if report speaks truly, the original matrix no longer exists. The impressions are so defective in the verge that the only part of the legend which can be read with certainty are the words—SIG..... SOVTH . STABILIT' . PER . ELIZAB' . REGIN' . 158 , the standing effigy of the Queen occupying a large portion of the field. The sovereign is crowned, and holds the sceptre in the right, and the orb in the left hand ; her ruff is large, the sleeves full, and the dress open from the waist displaying an under petticoat buttoned down the front. On either side the figure are the royal arms, each shield being suspended by a guige or strap, and beneath is a third shield charged with three eagles (see Pl. 18, fig. 4).

This is not the only seal of a Free Grammar School which exhibits the effigy of Good Queen Bess. Those of Ashborne, Derbyshire, and Faversham, Kent, have her enthroned figure ;¹ that of Cranbrook, Kent, a crowned profile

¹ See *Journal*, xii, pp. 64, 149.

to the left, with ruff and carcanet ;¹ and the seal of Darlington School, Durham,² presents her full length image, with orb and sceptre, but differing much in treatment from that on the Southampton signet, which reminds us more of the statue once on Ludgate, and now in front of St. Dunstan's Church, Fleet Street.

The seals of the Free Grammar Schools of Bruton and Ilminster are the only examples under Somersetshire which illustrate Mr. Pettigrew's communication printed in our *Journal* (xii, 232), and it therefore gives me pleasure to have it in my power to add that of Crewkerne to the number. The history of this seminary is somewhat meagre, but it is known to have been founded by John Combe, B.D., in the year 1499, and the anniversary festival was long celebrated in the month of January. In Pulman's *Book of the Axe* (1854, p. 148) it is stated that John Combe was a native of Crewkerne, and for many years Precentor of Exeter Cathedral. The school was endowed by its founder and by subsequent benefactors, with lands and houses at Crewkerne, Merriott, Haselbury, Sturminster Marshall, Maiden Newton, Pillesdon, and other places, producing an annual income of about £300. The original grant appears to have consisted of the lands and inheritance of John Combe, clerk, situated at Crewkerne, Combe St. Reigne, and Merriott. At Combe St. Reigne there was a religious house, probably connected with the Abbey of Ford, and after John Combe had been elevated to the office of Precentor, he conceived that the best way in which he could benefit his native town, and promote the glory of God among its inhabitants, would be by founding a free grammar school there, to be taught by 'one honest and discreet learned person, to be appointed by the feoffees.' The name of Combe appears from time to time among the feoffees, and at an annual meeting held on the 20th of January, 1719, it is recorded that a Mr. John Combe, of Combe (a descendant of the founder of the said school) was appointed master. Attached to the school are four exhibitions founded by the Rev. W. Ouseley, of Shepton Beauchamp, in 1625, of £5 per annum, confined to free boys, and three exhibitions of £25 a year, tenable for four years, founded in 1847, by T. Hoskins, Esq. (the warden), the late Lord Wynford, and the

¹ See *Journal*, xii, p. 149.

² *Ib.*, p. 145.

feoffees of the school. Two of these are confined to boys proceeding to the universities, and one is further extended to the learned professions."

The seal of this establishment (of which I produce an impression) appears to be a reminiscence of an earlier one now lost. It is oval, $1\frac{1}{4}$ ins. high, by full 1 in. wide, the field occupied by a view of a castellated building with cannon peeping through loop-holes in its embattled walls, and above is a label with the words—SIGILLUM CROKORNIENSIS. If I am rightly informed, this signet is no longer used, on account of its defective Latinity (see Pl. 18, fig. 5).

In the eighty seals of Endowed Grammar Schools given in our *Journal* (xii, xiv), but four bear views of the exterior of buildings, viz., that of the Hospital of St. John the Baptist, Exeter, whereon is a portion of the Norman edifice; the lozenge-shaped seal of Wimborne Minster (1563), in the upper half of which the Minster is represented; that of the Free Grammar School of King Edward VI, at Shrewsbury, with its old gateway; and the large seal of Wigan (1812), with the school-house. Fortresses are seen on the school seals of Clitheroe, Horncastle, and Stafford, but they are mere devices, and cannot be legitimately classed with the erections just referred to. But does the Crewkerne seal preserve to us the likeness of some structure no longer existing, or is it an arbitrary design, the quaint idea of some fanciful engraver?

VITA SANCTISSIMI MARTIALIS APOSTOLI.

THE LIFE OF ST. MARTIAL BY AURELIANUS,

FROM A MANUSCRIPT IN THE BRITISH MUSEUM.

PREFATORY REMARKS AND NOTES BY W. DE G. BIRCH.

THE Life of St. Martial the Apostle, to whose tutelary care the first Premonstratensian foundation in England, that at Newhouse in Lincolnshire, was dedicated,¹ has been so frequently and so critically discussed by the archæologists and *litterati* of France, that I do not essay to reproduce it here. The Abbé Arbellot, in his elaborate treatise summing up the present state of the controversies respecting various points in the history of the Saint, divides those who have handled the subject into two classes,—those who have followed the lead initiated by Gregory of Tours, in ascribing the era of the Saint to the middle of the third century after Christ; and those who have placed their faith on the account drawn up by an author calling himself Aurelianus, and professing to be contemporary with the events he describes so peculiarly, that is the middle of the first century. The reader who desires to make himself more acquainted with the various reasons favourable or adverse to these different opinions, cannot do better than consult the *Dissertation sur l'Apostolat de Saint Martial, et sur l'Antiquité des Eglises de France; par l'Abbé Arbellot, Chanoine honoraire de Limoges*, 1855. He will find therein a lucid and temperate description of the state of the respective theories, which I do not here propose to discuss, although I may say that the evidence appears to lean towards the adoption of the evidence in favour of the earlier date for the era of St. Martial.

It is for the legend as written by Aurelianus that attention is now sought, and I propose to lay before the reader the text of that composition from a remarkable manuscript never yet printed, which bears upon its pages two peculiarities very rarely found together:

1. That it was originally transcribed by a scribe ignorant

¹ By Peter de Gousla or de Gousel in 1143, or, according to another authority, 1146.

of, or at least but partially acquainted with, the method of reading Latin manuscripts when written in uncial or capital letters, with the words not spaced out.

2. That it has been corrected by a learned person well acquainted with the subject, and in such a manner as not only to set right the errors of a clerical and accidental nature, but also to change in a material manner the logical sequence of the facts originally set forth. I shall then proceed to show, mainly by Arbellot's dissertation,

3. The probable date of the legend's first appearance.

4. The date of the manuscript itself.

5. The date of the handwriting in which the corrections are written.

6. The reason of its anonymous form; and

7. A surmise respecting the probable author of these corrections.

The text as it stands in the following pages may be considered the only one to be relied upon. The legend was printed for the first time in a very unsatisfactory manner by F. Thomas Beauxamis, in 1566, at Paris, in his *Abdiæ Babylonis primi Episcopi ab Apostolis constituti, De Historiâ Certaminis Apostolici, Libri decem*. It was reprinted in 1571, and again in 1579. Surius reproduced it in the *Acta Sanctorum* (Cologne edition of 1618). Ordericus Vitalis inserted the legend in an abbreviated form, but in the order indicated by this manuscript, and with some of the corrections therein contained, in his *Historia Ecclesiastica*. Beauxamis in his preface describes his discovery of what was evidently a very ancient specimen of the first form or edition of the Saint's Life, and therefore, of course, similar to the original state of the text of the manuscript under consideration, in these words,—“Nuper quoque cum in æde divi Marcialis Lutetiæ concionaturus essem, ipso ejusdem discipuli die, oblatu est mihi liber manu exaratus, adeo antiquitate confectus ut vix legi posset. Hunc cum intentius perlegissem, observavi et ex titulo et ipsâ historiâ ab Aureliano divi Marcialis discipulo editam esse”.... His text, as my foot-notes to this new or latest text indicate, is from the first edition of the work, before most of the additions inserted by the learned reviser, but in the same order as my text. Arbellot notices the following manuscripts containing this Life of St. Martial, but does not attempt to

classify them :—Bibl. Roy., No. 497, fol. lxxiv, eleventh century ; ditto, No. 499, fol. lxvi, twelfth century ; ditto, No. 1043, thirteenth century. Nadaud, one of the writers upon this subject, also mentions two other manuscripts :—Bibl. Roy., 5572, thirteenth century ; ditto, 5576, thirteenth century.

That the manuscript upon which I establish my text was originally copied by an illiterate scribe, no one will hesitate to believe if he carefully inspects the accompanying facsimile. The numerous cases of omissions, faulty orthography, erroneous division or connexion of words, all tend to prove this assertion, and clearly indicate that whoever he may have been who transcribed the manuscript, he was, at any rate, not well versed in the language, and found great difficulty in deciphering the exemplar before him,—a manuscript perhaps as old as the sixth century, and certainly written with the words all run together. There is also great probability that the leaves of the archetype, as we may call the original of this text, had been misplaced, and one or more supplied by the reviser, as we may term the person who corrected throughout in the later hand.

2. The corrections indicate quite another individual, possessing a perfect knowledge of Latin, and working either from the archetype itself, or from an equally trustworthy manuscript, whereby he was enabled to set the order right, and correct errors that had sprung from the transcription ; and yet that this same person introduced original and foreign matter, by way of embellishment and improvement, is perfectly clear from the first chapter, for example, where the passage, "*Vocavit autem.....perfectus*," has been added (on the margin of the leaf), against the authority of the old edition, if we may accept Beauxamis' version as its representative. Two manuscripts in the British Museum, deriving their origin from the later edition, contain the passage in its proper place within the body of the work.

3. The probable date of the first appearance of the *Life of St. Martial* is proved by Arbellot to be about the first half of the sixth century. Some of the contractions, as, for instance, *h'* for *autem*, are to be referred to that period for their occurrence. The constant use of the \sim over the line for so many abbreviations also points to an early date.

4. There is no doubt that the groundwork of my text, as

exhibited by the facsimile, was transcribed in the early part of the twelfth century. The character of the writing points to that period.

5. The date of the writing in which the corrections and additions are made is also to be referred to this period. These alterations will be indicated in the following pages by italic type, and reference to the foot-notes will show the original state of the copy. Where no note is placed, the words in italic have been simply inserted.

6. The reason of the original author's preferring to clothe his work with the mysterious influence of a professed contemporary of the saint, and concealing his own name under the pseudonym of Aurelianus, is satisfactorily discussed and explained by Arbellot.

7. To be enabled to identify the corrections and alterations introduced with so liberal a hand throughout this manuscript, as the work of any well known literary man, would be a very fortunate labour. They have been so carefully and critically made that the work itself under the corrector's hands assumes a new shape. Not only have verbal errors and all the crowd of mistakes naturally consequent upon the fact that the scribe could not read the archetypal manuscript set before him, been set right, but the sequence of whole pages has been rearranged, the page containing the notice of the author's assumed name inserted, and, in fact, the Life of the Saint has been recast. Now it is a remarkable fact that just about the period to which the handwriting of these alterations is to be assigned there was in France a well known author of ecclesiastical and religious works, the famous Peter Scholasticus, who took a very great interest in the Life of St. Martial, and composed a long poem, in various classical metres, upon the acts of his favourite saint. This poem he expressly declared to have been founded upon the legend composed by Aurelianus. At the end of this paper I have given a condensed account of this great churchman, of whom, unfortunately, little is known beyond his name and the works which, though voluminous, afford small insight into his life. I have also given in the same place a *précis* of the poem in praise of the Saint, as far as may be gleaned from the remaining portions rescued by Arbellot from the binding of another manuscript, and from such extracts as Nadaud, Bonaventure, and other writers

upon St. Martial, had cared to make from a second example of the poem, which (apparently unique) was afterwards lost. It is also noteworthy that the corrections in this manuscript should indicate in so many ways the work of one who evidently was engaged upon a labour of love, and endeavoured to rearrange the Life of St. Martial—a task of no slight difficulty when we consider the obscurity of the period in which he flourished—with a better regard to the history and chronology of the time. That this should have been done so uniquely at the very moment when we know that Peter Scholasticus was composing his metrical account of the doings of the Saint, appears to me to indicate some connexion between the two persons, the poet and the reviser; and what is more natural than to imagine them to be one and the same? Unfortunately the remaining fragments of the poem are not sufficient to permit any one to determine whether the sequence of the latest form of the prose life, as contained in the following pages, coincides so closely with that of the events narrated in the poem, that a definite assertion of the fact that the poem proceeds from the prose may be made. If more remained, the work of identification would be easy; but as it is, I can only suggest that we have here the autograph handwriting of the illustrious Peter Scholasticus, of whose fame as a historian, theologian, and poet, France may well be proud. It will not, at any rate, be derogatory to his literary reputation to endeavour to identify him as the author of this version of the legend of his favourite Saint; while the fact of the handwriting being, perhaps, his (and if so, the only specimen that is known to exist), throws an additional charm over the manuscript itself.

Ordericus Vitalis, another historian of this period, who flourished during the first half of the twelfth century, also took a lively interest in St. Martial's history, and worked up the life of the saint into his *Historia Ecclesiastica*. His account is taken wholly from the Life by Aurelianus, but many passages are either abbreviated or omitted. One might even conjecture that the corrections exhibited in this manuscript are in the handwriting of Ordericus Vitalis, because his version, as it appears in the *Historia Ecclesiastica*, is very closely allied to this now under consideration; but altogether I am more inclined to think that if he had taken

the pains to revise so materially the old text, he would hardly have cared to go over it again, and change so much of the style.

The manuscripts with which I have collated the text, designated throughout the foot-notes as—A. Cotton MSS., Claudius A. i, f. 82-95, are the following, and are also deposited in the British Museum.

B. Arundel MS. 169, f. 14b-24b; a fine manuscript, but imperfect, finishing abruptly at the end of a folio. Twelfth century.

c. Additional MS. 17357, f. 1. Only the final page of the Life. Twelfth century.

d. Harley 4699, f. 81b-108. A poor and imperfect copy; several folios are wanting at the beginning and end. Twelfth century.

E. Harley 2801, f. 31b-38. Complete; a fine, large folio of German execution, but somewhat later in point of age. Thirteenth century.

The important variations only have been entered in the foot-notes, as it would have been impracticable to perpetuate every minute difference in the readings. The readings of Beauxamis' text are indicated by the letters *Bx*.

INCIPIT VITA SANCTI MARCIALIS *episcopi, pridie Kal. Julii.*

APOSTOLI.

Predicante domino nostro Jhesu Christo apud Judæam in tribu Benjamin,¹ confluxerat ad eum multa turba Judæorum, deferens ea² quæ necessaria erant ad manducandum et bibendum, simulque audire desiderans quæ ad animarum pertinent salutem. In cujus medio venit ad eum ex supradicta tribu vir quidam nobilissimus Judæorum nomine Marcellus, cum uxore sua nomine Elisabeth, et³ filio unico Marciale, quindecim annorum ætatis. Audientes autem predicantem dominum nostrum Jhesum et dicentem, Pœnitentiam agite, appropinquabit enim regnum cælorum, et nisi quis renatus fuerit ex aqua et spiritu sancto non potest introire in regnum Dei, multaque *alia*⁴ salubria vitæ precepta, compuncti corde cæperunt efflagitare ejus immensam clementiam, ut sicut *ipse* predicabat, juberet eos fonte baptismatis regenerari. *Vocavit⁵ autem dominus ad se predictum Martialem puerum, et ait ad eum:*

¹ "in civitate", D., after which one or two folios are missing.

² "ei" altered into "ea", A.; "ei", *Bx*; E.

³ "cum", B.

⁴ "multaque alia", omitted *Bx*.

⁵ This sentence is inserted on the lower margin of the folio, with a *θ* to indicate its position in text, A.; omitted, *Bx*.

"*Permane, fili, mecum, et esto serviens mihi, et noli accipere uxorem, sed totus mihi stude, et permane virgo et pauper, et sequere me, erisque perfectus.*"¹ Tunc jubente domino baptizati sunt a beato Petro apostolo, Marcellus scilicet cum sua uxore Ælisabeth, et eximie indolis Marcialis eorum filius. Zacheus quoque et Joseph qui postea dominum sepelivit, multique alii Judæorum quos longum est revolvere, ne in immensum series recensita tendere² videatur. Revertentibus vero omnibus ad propria, bonæ spei Martialis³ non est reversus ad paternam domum, sed totum se ipsi⁴ domino commendans, et ejus discipulatui jugiter inherens, sociavit se sancto⁵ apostolo Petro qui ei proxima affinitate consanguinitatis jungebatur, eiusque instinctu domini ac magistri sui Jhesu Christi in omnibus obsecundare curabat salutaribus preceptis, et serviebat ei die ac nocte. Post multum vero temporis⁶ suscitavit dominus quatruiduum Lazarum in Bethania, ibique sanctissimus Martialis cum domino interfuit. Consummata vero saluberrima domini nostri Jhesu Christi predicatione, quando cum discipulis suis corporaliter cœnavit, ac mysteria⁷ eis⁸ corporis et sanguinis sui in panis et vini sacramenta⁹ contradidit, pedesque eorum ab ipsis surgens dapibus lavit et lintheo deterisit, iste sanctissimus vir Martialis ad serviendum fuit deputatus cum Cleopha ac multis aliis discipulis, ut ea, quæ tali apparatu¹⁰ necessaria erant, ipsi supplerent, cibi videlicet et potus copiam, et aquam et lintheamina ad discipulorum pedes abluendos et detergendos. Post sacram quoque ac venerabilem resurrectionem, quando ipse dominus Jhesus non in ænigmate sed in eo habitu et forma quam pro hominibus assumpsit apparere dignatus est discipulis suis, et dixit eis: "Pax vobis." Illi vero turbati ac perterriti¹¹ existimaverunt¹² se spiritum videre, donec domini jussu palandas manus ac pedes viderunt, et ipse coram eis partem piscis assi et favum mellis¹³ comedit, sanctissimus Martialis sicut et alii discipuli partem reliquiarum a domino accipere meruit. Cum vero apostoli, secundum quod sibi a domino fuerat imperatum, in Galilea videndi dominum causa properarent, in montem ubi ipse jusserat, beatus Martialis utpote nullo alio vel ad momentum pene recedens loco post sacri baptismatis perceptionem nisi quo¹⁴ beatus Petrus speciali amore consanguinitatis præ cæteris ei junctus¹⁵ deguit, cum ipsis hortante eodem beato Petro perrexit, ac potestatem predicandi evangelium regni Dei ab ipso domino sicut et cæteri apostoli susceperit, domino dicente: "Data est mihi omnis potestas in cælo et in

¹ "perfectus, et ego te remunerabo in regno patris mei", B., E.

² "tedere", Bx.

³ Half a line erased here, A.

⁴ Omitted, B., E.

⁵ Omitted, B., E.

⁶ "temporis vero", A.

⁷ "mistica", E.

⁸ "ejus", B.

⁹ "sacramento", B., E.

¹⁰ "apparatu", B.

¹¹ "ac perterriti", omitted, B., E.

¹² "existimarent", E.; and so originally, A.

¹³ "comedit mellis", with note of transposition, A.

¹⁴ "et quod", Bx.

¹⁵ "vinctus fuit", Bx.

terra, euntes docete omnes gentes, baptizantes eos in nomine patris et filii et spiritus sancti." Quando¹ etiam januis clausis ad discipulos salvator intravit ubi non erat cum eis Thomas, beatissimus Martialis aderat, ac potestatem ligandi et solvendi sicut cæteri apostoli accepit, dicente ad eos domino: "Accipite spiritum sanctum; quorum remisistis peccata remittuntur eis, et quorum retinueritis retenta sunt." Cumque ascensurus in cælum die quadragesimo post resurrectionem eduxisset discipulos dominus foras Bethaniam, ac elevatis manibus fereretur² in cælum et benediceret eis, memoratus vir Martialis cum aliis discipulis³ a domino benedici meruit, et cum ipsis in jejuniis et orationibus perstitit cotidie intrans cum illis et exiens, laudans et benedicens dominum, quousque die decimo ascensionis Christi ad patrem, spiritum sanctum in igneis linguis super se venientem vidit, ac cum aliis apostolis edoctus omnibus linguis,⁴ invincibilis resurrectionis Christi extitit testis. Deinde post perceptionem spiritus sancti beati apostoli in fide corroborati, passim per regiones dispersi, unusquisque provinciam et regionem quam saluberrima predicatione divini seminis illustraret delegit. Tunc beatus Petrus apostolorum princeps et beatus Martialis condiscipulus ejus et propinquus anno .ii°. et .xx^{mo}. imperii Tyberii Cæsaris, hoc est .v°. anno post passionem domini, Antiochiam simul perrexerunt, cum multis sibi sociatis discipulis predicantes publice euangelium regni cælorum, ac predicantes debere agi pœnitentiam in remissionem⁵ omnium peccatorum. Rogante autem beato Petro, beatus Martialis predicabat incessanter verbum Dei. Predicantibus vero illis tantam gratiam contulit dominus, ut innumerabilis populus ad Christum converteretur; et facti Christiani multas construerent in locis quibus non erant basilicas. Ordinatis autem episcopis ac presbiteris cum diaconibus, ac prefectis omnibus æcclesiis quas construxerant; monuerunt eos memorati ambo apostoli domini, ut audita a se salutaria precepta ad memoriam revocarent, ac mente devota procurarent illi soli inherere, a quo redempti essent pretiosa unda sanguinis, ac adsignati sunt fonte baptismatis.

II. Interea his rite peractis, beatus Petrus apostolorum princeps anno .ii°. imperii Claudii Cæsaris ab Antiochia in qua per septem annos episcopus sederat, Romam pergens secum abire rogavit sanctum Martialem, ut quorum unum erat studium sanctitatis ac dilectionis insigne meritum, eorum etiam fieret commune remunerationis premium. Tunc⁶ in sede Antiochiæ reliquerunt a se consecratum et ordinatum episcopum nomine Euodium. Pergentibus vero pariter Romam supradictis sanctis, comitati sunt eos quidam e discipulis ab Antiochia, inter

¹ "ad eos," omitted, B. "Quando.....retenta sunt", omitted, Bx.

² "ferretur", B., Bx., E.

³ "apostolis", E.; and so originally, A.

⁴ "linguis" omitted, Bx.

⁵ "in remissionem" omitted, B., E.

⁶ This sentence omitted, Bx.

quos fuerunt Alpinianus et Austriclinianus, et multi alii. Ingressi itaque Romam, recepti sunt in hospitium a Marcello consule Romano-¹ et habitaverunt in domo ejus multis diebus, predicantes publice saluberrima² vitæ precepta ac denuntiantes se a domino Christo missos, ut relicto errore simulacrorum, verum dominum in tribus personis existentem unum agnoscerent, et cognitum colerent, ac ejus se servos scirent, qui cruce suspensus proprio eos mercatus est cruore.

III. Commorantibus autem eis illic, apparuit dominus beato Petro anno .ii°. postquam venerunt³ Romam, et monuit eum ut dirigeret beatum Martialem ad predicandum provinciis Galliarum ut populus qui a diabolo tenebatur captivus, tandem auditis æternæ vitæ premiis, deserens *profanum* errorem, Christi se mancipandum traderet servitio, atque ad veram religionis fidem a superstitioso converteretur errore. Tunc beatus apostolorum princeps Petrus accersito beato viro Marciale, per ordinem narravit ei omnia quæ sibi a domino fuerant imperata. Quo audito Sanctus Martialis graviter cepit flere, quia nolebat dissociari a beato Petro, cui⁴ ab initio individuus comes fuerat, simulque quia timebat longinquam regionem, et homines Deum ignorantes, et veritatem prorsus nescientes. Quem beatus Petrus blande consolatus est, dicens: "Frater sanctissime, noli contristari, quia dominus et magister noster semper erit tecum, sicut ipse nobis pollicitus est, dicens, 'Ecce ego vobiscum sum omnibus diebus, usque ad consummationem sæculi.' Præcepit etiam nobis post resurrectionem suam, dicens: 'Euntes in mundum universum, predicate euangelium omni creaturæ: Qui crediderit et baptizatus fuerit, salvus erit; qui vero non crediderit, condempnabitur'; quod beatissime frater utrisque nobis expedit conservare, ut precepti dominici non simus immemores. Quare *age*, o vir prestantissime, et meis adquiesce consiliis, quo fiat ut nostro particeps efficiaris consortio. Accinge lumbos tuos, et absque retractatione aliqua quantotius festinare non⁵ differas, ut populum, qui demoniis *dinos*-citur deservire, ad veram et integram divini cultus religionem facias pervenire, ut amoto errore gentilium Christum valeant confiteri. Est namque quædam civitas in provinciis Galliarum profano vacans errori, nomine Lemovix.⁶ Hanc⁷ Christus tibi commendat, ut tua predicatione ab ipso sublimetur. Et quia tibi longa restat vita, ne cuncteris meis parere sermonibus, quibus coronæ tuæ magnum assumes bravium. Sume tecum duos episcopos⁸ qui et comitatui tuo intersint, et tibi obsequium prebeant, et coronæ premium non amittant. In tantum *age*, ut si tibi gladiator occurrerit, pro nomine domini percutienti colla sub-

¹ At this word D. recommences.

² "venerat", E.; and so originally, A.

³ "ne", B.

⁷ Some words erased here, A. "Hanc cum adjacentibus", Bx. "Quam", E.

⁸ "discipulos" originally, A.; Bx.

² "salutaria", B.

⁴ "cui.....quia", omitted, Bx.

⁶ "Lemovicæ" originally, A.

mittas. Et¹ sicut audisti a domino, qui te percusserit in dexteram maxillam, præbe illi et aliam. Et qui te expoliaverit tunica, dimitte illi et pallium. Tantum equo animo esto." Nec mora sanctissimus vir Martialis adjunctis secum duobus episcopis² Alpiniano atque Austricliniano, iter juxta quod ei fuerat per beatum Petrum a domino injunctum arripuit. Et cum cepti itineris maturitate viam conficerent, contigit ut beatus Austriclinianus unus e comitibus migraret a seculo in loco qui Else³ vocatur. Quo viso, beatus Martialis velocissimo gressu Romam non intrepidus repedavit, nuntians beato Petro omnia quæ sibi in via acciderant. Quem ille percunctatus, dixit ad eum: "Quantoties propera, sumpto bacterio meo in manu tua. Cumque ad locum perveneris quo fratrem exanimem reliquisti, tange ex ipso defuncti cadaver, et ego tecum domino fundam orationem, statimque a sompno expergiscitur,⁴ et continuo comitatu tuo inherebit." Cujus verbi credulus idem beatissimus apostolus, sumpto bacterio in manu sua, pervenit ad corpus. Quo tacto, membra quæ calore sanguinis fuerant viduata, extemplo rediviva redduntur, et lucem quam moriendo amiserat propriis cepit luminibus intueri. Quod ideo factum quis ambigat, ut⁵ beati Petri fides claresceret exhortantis, et beatissimus Martialis his incitaretur exemplis, quibus coronatus est et meritis?

III. Igitur beatus Martialis cum discipulis suis⁶ permenso tam magno terrarum spatio, erat predicans ubique seminarium verbi Dei. Ingressus Lemovicum⁷ venit ad Tullum⁸ castellum, et ibi receptus est in hospitium⁹ ab Arnulfo divite, et mansit ibi duobus mensibus. In quibus diebus non cessavit a predicatione divina, sed semper semen verbi Dei omnibus ad se venientibus adnuntiare studuit. Erat¹⁰ vero tunc unum et .xxx. habens ætatis annos, tertio imperii Claudii Cæsaris anno. Multus vero populus audiens tam salubria monita, et videns *signa* quæ dominus per servum suum operabatur, cotidie ad eum confluebat,¹¹ cupiens tam predicatione illius instrui, quam et miraculis recreari. Prefatus autem dives Arnulfus habebat unicam filiam, quæ a demonio cotidie vexabatur. At ubi ingressus est beatus Martialis domum, exclamavit demon dicens: "Scio egressurum me de ista puella, quia angeli qui tecum sunt me graviter torquent. Sed¹² adjuro te per crucifixum quem predicas, ne me in abyssum mittas." Tunc beatus Martialis dixit: "Per ipsum crucifixum te adjuro ut ex eas de corpore

¹ This sentence omitted, B., E.

² "discipulis" originally, and some words erased after it, A. *Bx.*, "discipulis".

³ Written over an erasure, A.

⁴ "expurgiscetur", B., E., and so originally A.

⁵ "nisi ut", *Bx.*; and so originally A., but "nisi" erased.

⁶ "Alpiniano et Austricliniano", D.

⁷ "Lemonicinum", *Bx.*, D.

⁸ "Tullium", B.; "atullitum", D.

⁹ "hospitio", E.

¹⁰ This sentence omitted, D.

¹¹ "confluebant" originally, A.

¹² This sentence written on the margin, D.

istius puelle, et amplius ne introeas in eam, sed vade in locum desertum ubi neque avis volat, neque habitatio hominum est." Ad hanc vocem evomuit puella spiritum immundum, et quasi mortua facta est. Tunc beatus Martialis tenens manum ejus erexit eam, et reddidit patri incolomem. Sanctitas autem et *benignitas ac*¹ magna humilitas erat in eo, et oratio assidua sicut dominus preceperat illi et aliis discipulis dicens, "Orate omni hora." Nichil enim unquam alios agere docuit quod ipse prius non fecerit, et opere impleverit.

[V.] Aliud quoque *non minus* miraculum per eum operatus est dominus in eodem loco, quod prætereundum non est. *Princeps namque ipsius castelli nomine Nerva, consanguineus erat Neronis imperatoris.* Contigit autem ut filius ejus suffocatus fuisset a diabolo, qui et mortuus² est. Venientes igitur parentes adolescentis, pater scilicet et mater ejus, et omnes qui aderant, projecerunt se ad pedes beati Martialis cum lacrimis dicentes, "Homo Dei, adjuva nos." Corpus autem adolescentis projecerunt ante eum, cum planctu et magno ejulatu omnium. Condolens itaque lacrimis populi apostolus, flebat et ipse magno ejulatu cum discipulis suis. Et cum ad hoc spectaculum multi³ convenirent populi, sic beatus Martialis locutus est: "Omnes nos tam Christiani quam etiam pagani deprecemur dominum, ut resuscitare eum dignetur." Ipse vero et duo discipuli ejus, et pauci Christiani, qui ibi aderant, Deum exorabant, ut eum resuscitari juberet. Sicque beatus Martialis Deum cœpit exorare dicens:⁴ "Deprecor te, domine, per unicum filium tuum, et per beatum Petrum, apostolorum principem,⁵ quorum jussu ad istam longinquam deveni regionem, ut resuscites hunc adolescentem, ut isto resuscitato multi per me in te credant." Et tenens manum⁶ ejus cum fiducia, dixit: "In nomine domini nostri Jhesu Christi quem Judei crucifixerunt, et tertia die resurrexit⁷ a mortuis, surge et sta super pedes tuos, et dic populo quæ vidisti in inferno." Qui statim surrexit, atque ad pedes beati viri se projiciens, cœpit clamare, dicens: "Baptiza me, homo Dei, et consigna⁸ signo fidei, per quod salvus esse valeam, quia nemo aliter potest⁹ esse salvus, nisi fuerit baptizatus." Et adjecit dicens: "Duo angeli ad me venerunt cum magno impetu dicentes, quod precibus beati Martialis suscitandus essem. Infernus nullam habet mensuram. Ibi est fletus et amaritudo, ibi sunt tenebræ, et¹⁰ mugitus, et planctus, et tristitia magna. Frigus et ignis magnus et

¹ Written over "bonitas et" erased, A.

² "mortuus", A.

³ "plurimi", B., D., E.

⁴ This sentence omitted, E.; but in margin, "Sicque beatus Martialis oravit dominum."

⁵ "apostolorum principem", omitted, B., D., E.

⁶ "manum ejus"; but "ejus" erased, A. "Tunc cum fiducia tenens manum ejus", Bx., B., E. "Tunc cum magna," etc., D.

⁷ "resurrexit", Bx.

⁸ "poterit", E.

⁹ "me" erased here, A.; "me", Bx., D.

¹⁰ Omitted, Bx., E.

horribilis nunquam deficiens. Morsus serpentium et fœtor intolerabilis, et putredo, atque miseria, et vermis qui non moritur. Ibi sunt carcerarii infernales, qui animas quas rapiunt diversis flagellis cruciant." Cumque hæc et his similia diceret, cunctus populus clamare cœpit: "Non est alius Deus nisi quem predicat iste homo Dei." Baptizati sunt autem in eodem castello hominum utriusque sexus tria millia sexcenti. Multa quoque munera beato viro obtulerunt, quæ omnia jussit dare¹ pauperibus. Post hæc abiit ad similitudines² idolorum et confregit cuncta³ sculptilia simulacrorum, et in nichilum redegit. Deinde omnibus ibi feliciter peractis, venit cum suis discipulis⁴ beatus apostolus ad ageducum⁵ vicum, in quo pagani multa sculptilia idolorum colebant, diaboli errore decepti. In quem ingressus, cœpit predicare euangelium dicens: "Nemo potest intrare in regnum Dei, nisi renatus fuerit ex aqua et spiritu sancto in remissionem peccatorum." Cumque hæc et his similia predicaret, advenientes sacerdotes idolorum percutiebant graviter beatum Martialem et eos qui cum ipso erant. Vir autem domini cum discipulis benedicebat dominum, quia pro nomine ejus digni essent talia pati. Recordatus est enim sanctus Martialis admonitionis beati Petri apostoli qui dixerat ei: "Si quis te percusserit in dextram maxillam, præbe illi et alteram. Et si tibi gladiator occurrerit, colla submittas. Cumque graviter cæderentur,⁶ beatissimus Martialis expansis manibus, sic orabat ad dominum: "Tu es refugium nostrum, domine! a tribulatione quæ circumdedit nos; erue a persequentibus⁷ nos." Confestim itaque hii qui eos percutiebant, cæci facti sunt. Trahentesque se manu ad manum, venerunt ad idolum Mercurii. Et cum secundum morem eum consulerent, nullum dedit responsum illis, eo quod ab angelis Dei esset ligatus igneis catenis. Exeuntes autem ad aliud idolum quod erat in honore Jovis in alio loco, dixerunt ei: "Deus noster iratus est nobis, unde nec vult nobis dare reponsum, et ideo venimus ad te, ut indices nobis quid facere debeamus." Quibus ille respondit: "Deus vester non potest vobis dare responsum, quia ab angelis Dei ligatus est igneis⁸ catenis ex ea hora qua ibi Sanctus Dei Martialis ingressus est, et a vobis injuriatus est. Tunc venerunt sacerdotes, qui percutiendo beatum Martialem cæci fuerant facti, projeceruntque se ad pedes sanctorum, pœnitentiam postulantes. Beatus vero apostolus restituens eis visum, jussit eos ire ad statuum Jovis cum omni populo, et coram omnibus dixit: "Adjuro te, demon inique, qui in hac statua habitas, per dominum nostrum Jhesum Christum, ut exeas de illa, et coram omni populo eam confringas." Qui

¹ "dari", B., D., E.

² "sacellum", Bx.

³ "cuncta" omitted, Bx.; "omnia", D.

⁴ "discipulis" omitted, E.

⁵ "agedunum", D., E.

⁶ "cederetur", B.

⁷ A partly erased word thus amended, A.; "a circumdantibus", D.

⁸ "igneis.....injuriatus est", omitted, D.

jussa perficiens, confregit eam, et facta est quasi¹ pulvis. Baptizati sunt autem in eodem vico in nomine domini hominum utriusque sexus duo milia² sexcenti, et jubente beato Martiale omnia sculptilia demonum confracta sunt quæ erant in eodem loco.

VI. Audiens hoc miraculum paraliticus quidam qui jacebat in grabato, deferri se fecit ad apostolum Dei. Erat is ex magno genere hominum, et dives *valde*³ auri, et argenti, et possessionum. Cumque preces ante hominem funderet, tenens manum ejus, et facta oratione cum omnibus qui ibidem aderant, dixit: "In nomine domini nostri Jhesu Christi quem Judæi crucifixerunt, sta super pedes tuos." Qui statim sanus factus est, et glorificabat Deum. Obtulit etiam beato viro munera, sed ipse noluit ea accipere, sed omnia pauperibus jussit dare.⁴ Commorante autem beato Martiale in eodem loco, apparuit ei dominus Jhesus in visu, et dixit ei: "Ne timeas descendere ad urbem Lemovicum, quia ibi te glorificabo, et semper ero tecum." Tunc beatus Martialis evocare fecit eos qui fuerant baptizati, et indicavit eis quid dominus dixerat ei. Et commendans eos domino, cum *discipulis* suis perrexit ad urbem. Ingressi autem civitatem, recepti sunt in hospitium a nobilissima matrona nomine Susanna, quæ habebat unicam filiam nomine Valeriam. Sequenti vero die cœpit beatus Martialis publice predicare dominum. In domo autem Susannæ erat homo freneticus multis catenis constrictus, quem nemo audebat solvere.⁵ Audiens autem Susanna multa *signa* et innumera miracula per beatum Martialem fieri, deprecata est eum ut istum quoque, sicut alios, sanaret infirmum. Cui *apostolus* ait:⁶ "Si credideris, videbis gloriam Dei." Et facto signo crucis super eum, confracta est catena et sanus factus est homo. Quod videns venerabilis Susanna, procidit ad pedes ejus postulans ut baptizaretur. Tunc beatus Martialis baptizavit eam cum unica filia sua Valeria, et orans pro eis dominum repletæ sunt ambæ spiritu sancto. Baptizati sunt quoque omnes qui in domo ejus erant tam⁷ ingenui quam vernaculi, numero sexcenti. Tunc perrexit apostolus⁸ ad theatrum, predicare euangelium regni Dei. Quod pontifices idolorum indigne ferentes, graviter eos flagellis cæsos miserunt in carcerem. Sequenti vero die circa *diei* horam tertiam, oravit beatus Martialis ad dominum dicens: "Domine Jhesu Christe, lux indeficiens, da nobis lumen quod luceat nobiscum in æternum, ne gaudeant filii tenebrarum, qui nos in hoc obscurissimo carcere propter nomen tuum retruserunt." Cum hoc dixisset, continuo lux magna refulsit in carcere, quasi⁹ adesset ibi

¹ "quasi" omitted, D.

² "et" originally, A.

³ "multum" with "valde" interlined, A.; "multum dives", Bx.; "valde" omitted, D.

⁴ "dari", D.

⁵ "tangere", E., with "solvere" written above.

⁶ "Tunc dixit beatus apostolus", B. "Tunc beatus pontifex Martialis dixit", D. "Cui dixit", E.

⁷ Erasure here, A.

⁸ "cum discipulis suis" inserted, B., D.

⁹ "si" omitted, D., E.

splendor solis, et cunctorum catenæ confractæ sunt, et ostia aperta sunt; et omnes qui ibidem aderant projecerunt se ad pedes beati viri, rogantes ut baptizarentur. Terræ motus etiam factus est magnus in civitate, et fulgura et tonitrua sonuerunt, ita ut omnes pagani fugerent ad templa idolorum ibidem se salvare cupientes. *Sed*¹ pontifices templorum² qui percusserant sanctos Dei, ictu fulguris necati sunt. Nolu-
erat³ enim dominus impune talia servos suos pati. Tunc omnes unanimiter terrore perculsi perrexerunt ad carcerem, et educentes inde sanctos Dei provoluti sunt ad pedes beati Martialis, et clamabant dicentes: "Si istos suscitaveris, o sancte apostole Christi, qui mortui sunt in nomine Dei tui, omnes pariter credemus in eum." Beatissimus igitur apostolus expansis manibus in cælum dixit: "Domine qui dixisti nobis, si habueritis fidem sicut granum sinapis dicetis⁴ huic monti, Transi hinc et transibit, fides nostra talis est, ut jubeas hos resuscitari per manus angelorum tuorum." Hæc dicens, perrexit ad corpora mortuorum, et ait: "In nomine domini nostri Jhesu Christi quem⁵ Judæi crucifixerunt, et tertia die resurrexit a mortuis, surgite et dicite huic populo, quid illi expediat agere." Tunc *illi* surgentes *prostrati*⁶ sunt ad pedes sanctorum, clamantes et⁷ dicentes, "Peccavimus in vos, nescientes quid agere deberemus." Hæc *illis* dicentibus,⁸ omnes populi cum pontificibus templorum, Aureliano scilicet et Andrea,⁹ qui fuerant resuscitati, una voce clamare et dicere cœperunt: "Non est alius Deus in cælo et in terra nisi quem prædicat iste homo Dei." Sequenti iterum die jussit beatus Martialis convenire omnem populum a minimo usque ad maximum, et baptizavit eos in nomine patris et filii et spiritus sancti in remissionem peccatorum, numero *xx*¹⁰ duo milia. Deinde venit cum omni populo ad templum idolorum in quo erat statua Jovis, Mercurii, Dianæ, et Veneris. Confractisque idolis, dedicavit ibi ecclesiam in honore sancti Stephani protomartiris. Beata autem Susanna derelinquens hoc erumpnale seculum, suscepta ab angelis, feliciter migravit ad Christum. Sepulta vero est ac condita aromatibus a beato Martiale, cum magna veneratione. Multa etiam dona et innumera beneficia contulit beato Martiali,¹⁰ auri videlicet et argenti, possessionum, vinearum, ac terræ copiam. Servorum etiam dedit multitudinem, ut quando ipse sanctus ab hoc seculo ad Christum esset transiturus, in loco sepulture ejus ipsi pro posse digna exhiberent servitiâ. Post cujus

¹ "Nam", Bx., E. "Sacerdotes quoque idolorum", D.

² "idolorum", Bx.

³ "Non tulerat", D. "Condoluerat", Bx., E.

⁴ "dicens" originally, A.; "dices", D.

⁵ One or more folios wanting here, D.

⁶ "projecti" originally, A. "Tunc surgentes proveci", Bx. "Qui surgentes projecti", E.

⁷ "clamantes et" omitted, B.

⁸ "dicentes" at first, A. "Hoc videntes", Bx. "Hæc dicentes", E.

⁹ "Aurelianus.....Andreas" originally, A.

¹⁰ "Martiale" at first, A.

discessum, beatissima filia illius Valeria abiens ad sanctum Martialem voto se constringens, domino promisit permansuram se virginem. Quod votum implere gestiens, cotidie ad predicationem beati viri pergebat, et verba beati Martialis¹ audiens ut bona terra retinebat, et centuplicatum fructum ex se Christo reddebat. Erat enim repleta spiritu sancto permanens die ac nocte in orationibus, in vigiliis, in jejuniis et in omnibus bonis operibus se probabilem deo exhibebat, ut corde et corpore virgo permaneret. Audiens autem quod sponsus suus Stephanus veniret ad urbem Lemovicum, et sciens graviter eum ferre quod votum domino faceret² virginem se permansuram, omnes divitias suas pauperibus cepit erogare. Audierat sanctum virum predicantem et dicentem, quod dominus noster Jhesus Christus, cum eum quidam juvenis interrogaret quid faciendo vitam æternam *possideret*,³ responderit⁴ illi: "Præcepta nosti. Non occides; non furaberis; non falsum testimonium dices"; et illo respondente hæc omnia *se* a juventute servasse,⁵ dixisse illi dominum ut si vellet perfectus esse, omnia quæ habebat vendens distribueret et daret pauperibus, et acquirens thesaurum in cælo sequeretur illum. Quam prædicationem gloriosissima virgo Valeria audiens et⁶ ad illam profectionem pervenire desiderans, ad quam contempnens juvenis venire distulerat, omnia quæcunque præcipua in thesauris habere potuit aurum videlicet et argentum, ac multiplicia vestimentorum, lapidesque pretiosos pauperibus distribuit. Possessiones enim et mancipia ac vernaculos jamdudum cum venerabili matre sancto Martiali concesserat, ut post ejus discessum inibi sancta illius tumularentur membra. Quæ postquam gesta sunt, ingrediens Stephanus, sponsus denominatæ virginis, dux tenens principatum a fluvio Rodanis⁷ usque ad mare oceanum, et totam regionem⁸ citra Ligerim omnemque Aquitaniam et Wasconum⁹ atque Gothorum gentem regendi habens potestatem usque ad montes Pirineos, Lemovicum civitatem sponsam suam *denominatam* ad se venire præcepit. Ex cujus colloquio ac multorum testimonio cum didicisset ac pro certo probasset non eam sibi sociandam¹⁰ conjugio, frendens *nimis*, non eam diutius passus est secum confabulari, sed furore repletus, extra civitatem ductam¹¹ capitalem jussit subire sententiam. Cumque duceretur ad decollationem, dixit ad tyrannum: "Stulte, hac nocte morieris, ea¹² quæ parasti, cujus erunt?" Et expansis manibus in cælum sic oravit: "Domine, tibi commendo animam meam. Propter hoc enim pergo¹³ ad decollationem,¹⁴ quia dilexi te. Cir-

¹ "verba salutis" in place of "verba beati Martialis", B., E.

² "fecerat", E.

³ Over an erasure, A.

⁴ "respondit", B.; "responderet", E.

⁵ "custodisse", Bx., B., E.

⁶ D. recommences here at the beginning of a folio.

⁷ "Rodani", B., D.; "Rodano", E.

⁸ "terram", E.

⁹ "Wasconorum", D.; "Wasconiam", E.

¹⁰ Over an erasure, A.

¹¹ "civitatis ductum", Bx. ¹² "et ea", E.

¹³ "ducor", D.

¹⁴ Erasure here, A.

cumda, domine, famulam tuam gloria tua, et mitte in auxilium meum multitudinem angelorum tuorum, ne valeat appropinquare diabolus animæ famulæ tuæ egredienti de corpore. Propter hoc etenim non nupsi terreno sponso, ne tuis nuptiis exclusa, ac tuo thalamo privata, fidem professionis meæ¹ amitterem. Idcirco ducor ad decollationem, quia malo mori quam a tua fide separari." Hæc ea dicente, audita est vox de cælo² dicens: "Noli timere, Valeria, quia expectant te *ut recipiant* angeli³ in claritate, quæ nullo fine clauditur." Ad hanc vocem læta affecta⁴ est gloriosa virgo, et elevatis oculis in cælum dixit: "Domine Jhesu Christe, in manus tuas commendo spiritum meum." Hæc effata, ultro collum extendens, uno ictu lanistæ truncata est. Cujus anima[m] mox de corpore egressam fulgidam instar solis viderunt omnes tam Christiani quam et pagani cum hymnidico⁵ angelorum concentu et igneo globo deferri in cælum, psallentibus interim angelorum choris, et dicentibus: "Beata es, Valeria, martyr Christi, quia custodisti mandata Dei; eris⁶ jugiter permanens in conspectu ejus,⁷ in splendore lucis quæ terminum non novit." Hoc videns et audiens armiger Stephani qui eam decollaverat, cum summa festinatione pergens ad dominum suum, exposuit ei omnia quæ viderat, quæque audierat, et dicta complens ad ultimam sententiam replicavit quam beata virgo pergens ad decollationem illi dixerat, quod ipsa nocte moreretur, quod dictum statim ut protulit, ab angelo Dei percussus cecidit ad pedes ducis et mortuus est. Timor autem et tremor magnus⁸ invasit ducem et cunctum exercitum ejus et indutus cilicio, rogabat ad se venire beatum Martialem. Qui cum in presentiam ejus venisset, prosternens se ad pedes ejus cum magno fletu, cœpit dicere ad eum: "Peccavi, o felicissime⁹ vir, fundens sanguinem justum. Sed precor te, ut resuscites armigerum meum, et me credere facias in Deum tuum." Ad quem beatus Martialis dixit: "Si ex toto corde credideris, dominus resuscitabit eum." Tunc vocans ad se omnem populum Christianorum taliter eos alloquitur: "Omnes pariter deprecemur dominum, ut jubeat resuscitari hunc hominem." Et facto silentio dixit: "Domine Deus omnipotens qui ante mundi constitutionem fuisti cum patre et spiritu sancto, et venisti in mundum ut homines qui erant in tenebris venirent ad lumen veritatis, deprecamur magnam gloriam tuam ut resuscites hunc hominem quatinus omnes *gentes* te cognoscant, et nomen tuum in omnes homines manifestetur. Cumque hoc dixisset, habuit¹⁰ ad corpus et tenens manum defuncti dixit: "Resuscitet te Deus omnipotens

¹ "tuæ", Bx.

² "sursum" with "de" above the line in place of "de cælo", B.; "desursum", E.

³ "ut recipiant" omitted, E.

⁴ Omitted, B.; "effecta", D., E.

⁵ Written partly over an erasure and partly on the margin, A.

⁶ "in eis", Bx.

⁷ Over an erasure, A.

⁸ "Virginis", Bx.

⁹ "sanctissime", B., E.

¹⁰ Sic pro "ablit", A., but the *h* partly erased.

quem Judæi crucifixerunt, et tertia die resurrexit a mortuis; in nomine ipsius, sta super pedes tuos." Qui ilico surgens, provolutus pedibus ejus dixit: "Peccavi, o felicissime et sanctissime apostole Dei,¹ effundens sanguinem justum; sed da mihi, obsecro, baptismum penitentiae." Stephanus etiam dux videns hoc signum, procidens ad pedes ejus, deprecabatur² indulgentiam et remissionem pro commisso facinore. Beatus autem Martialis indicans ei penitentiam pro interfectione virginis et martiris, baptizavit eum et omnes comites ejus ac duces, cunctumque exercitum et omnem populum utriusque sexus numero quindecim milia. Prefatus vero dux multa munera auri et argenti dedit homini Dei, ut fabricaret ecclesias exinde cum honorem Dei. Prædia etiam ingentia et non parva beneficia cum vineis et vernaculis quantumcumque habuit in provincia Lemovicense ipsi sanctissimo viro tradidit, *ut faceret exinde nobilitatem ecclesiarum quas esset fabricaturus, et suppleret omnem indigentiam clericorum qui in eisdem essent servituri. Post hæc jussit hospitale pauperum fieri præfatus dux, in quo omni die constituit trecentes pauperes alendos in elemosina beatæ martiris et virginis Valeriæ.*³

XVI.⁴ Aliud quoque constituit hospitale pauperum pro se et pro beato viro Martiale, in quo decrevit omni die pauperum colligi turbam ac refici numero sexcentorum. Deprecatus est etiam beatum Martialem, ut post egressionem animæ ejus de corpore tumulus sepulturæ illius juxta sepulchrum beati viri poneretur. Super⁵ tumulum vero gloriosæ virginis et martiris Valeriæ præcepto apostoli mox inchoare jussit fabricari ecclesiam, ubi etiam postmodum multa dona contulit ad ornamdam ipsam domum.

XVII. Interea Nero⁶ imperator anno⁷ imperii sui mittens litteras per veredarios ad Stephanum principem Galliarum, jussit ut pergeret Italiam cum quattuor legionibus præliatorum, ad serviendum sibi sex mensibus. Sicque precepit ut pergerent ditati facultatibus, ut nullus aliquid indigeret aut raperet.⁸ Taliterque sancti propositum decretum, ut si quis aliquid raperet capitalem subiret sententiam. Dux autem Stephanus congregato exercitu, cum tali constructione secundum quod

¹ Erasure here, A.; "occidens", Bx. ² "prociditdeprecans", Bx.

³ After "tradidit" in the A. text a ✢, and on the upper margin of the leaf another ✢, introducing the passage in italic, after which the following note to the reader is written in red ink: "Verte .iii^o. folia et lege. Aliud quoque." On turning over two original folios, the passage indicated occurs. An additional folio has been inserted afterwards, as will appear lower down.

⁴ These numbers indicate the arrangement of the chapters in the earliest form of the legend. They are placed on the margins or in the text of A., and the reviser omitted to alter them to correspond with his new arrangement. Some have been cut off by the plough of the binder.

⁵ "Super sepulchrum.....præceptoris jussit.....et etiam", Bx.

⁶ Over an erasure, A.; "vero", Bx.

⁷ "primo anno", Bx., E.; "anno imperii sui" omitted, D.

⁸ "nichilque raperent", D.

ei fuerat imperatum Italiam perrexit. Et cum servitium imperatoris peregrisset; accepta licentia remeandi, dixit ad cunctum exercitum suum: "Omnes pariter Romam pergamus ad beatum Petrum, apostolorum principem, sicut nobis jussit sanctissimus Martialis, postulantes benedictionem ab eo nobis tribui, simulque ut remissionem peccatorum nostrorum ab ipso valeamus consequi. *Cunctus¹ autem exercitus ejus a beato Martiale fuerat baptizatus et placuit hic sermo omnibus.* Ingressi vero Romam, invenerunt beatum Petrum apostolum in locum² qui dicitur Vaticanus, docentem multas turbas populorum. Quem videns dux et omnis exercitus ejus cum magna humilitate nudis pedibus³ et in cilicio venerunt, projeceruntque se ad pedes ejus. Tunc beatus Petrus videns tam præclaram generationem dixit: "Unde huc adventistis?" Respondens dux dixit: "De provinciis Galliarum huc adventimus, sumusque verbo fidei a beato Martiali illuminati." Apostolus ait: "Quomodo estis illuminati?" Dux dicit: "Euangelio⁴ Dei sumus edocti, et in remissionem peccatorum baptizati." Quo audito, beatus Petrus gratias agens, benedixit dominum dicens: "Sis,⁵ domine, deprecor, ejus adjutor et consolator, quia propter nomen tuum abiit in regionem longinquam, et a te missus obedivit jussioni tuæ, et est in magna tribulatione.⁶ Propter nomen etenim tuum ferro fuit constrictus et in carcerem missus, insuper et flagris graviter cæsus. Da ei, domine, gratiam benedictionemque tuam, quæ permaneat cum eo in sempiternum."⁷ Tunc conversus ad ducem, interrogavit eum dicens: "Qualiter conversatur⁸ apud vos ille sanctissimus vir?" Respondit ei dux: "Multos mortuos apud nos in nomine domini resuscitavit, et quicquid a Deo postulat celeriter consequitur." Hæc dicens, Stephanus prostravit se in terram ante Petri apostoli pedes, postulans indulgentiam et absolutionem pro beatæ Valeriæ virginis interfectione. Tunc beatus Petrus intuens in eum et cernens fontem lacrimarum ac humilem vultum, absolvit eum ab omni vinculo⁹ delictorum. Post absolutionem vero, obtulit dux beato apostolo auri libras co¹⁰ quas a Nerone imperatore dono acceperat. Beatus vero Petrus præcepit duci ut memoratum aurum sancto Martiali deferret, quatinus exinde sæclesias per Galliam construere deberet, vel etiam pauperibus erogaret. Accepta autem benedictione dux Stephanus a beato Petro cum omni exercitu, cœpit ad propria remeare. Cumque provincias Galliarum ingrederentur,¹⁰ sic allocutus est omnem suum exercitum: "Audite me, comites et comilitones, et omnis exercitus qui mecum estis. Nullus nostrum ad propria debet reverti, quousque veniamus omnes ad patrem nostrum beatum

¹ Over "et" erased, A.

² "discalciatis pedibus", B., D., E.

³ "Scis", Bx.

⁴ "quæ permaneat in conspectu tuo in æternum", D.

⁵ "conversaretur", Bx.

⁶ "loco", B., D., E.

⁷ "Euangelium", D.

⁸ "tabulatione", Bx.

⁹ "a vinculis", B., D., E.

¹⁰ "ingrederetur", B., E.; "fuisset ingressus", D.

Martialem, quia ejus intercessione dedit nobis dominus prosperum iter." Hæc dicens, ceperunt ire,¹ et cum iter facerent, contigit ut devenirent ad quoddam regale palatium vocabulo Togæntiacum.² Fixerunt autem tentoria et papiliones omnes principes et comites, e diversis regionibus eo adunati³ super Vincennam⁴ fluvium. Estuantes autem calore solis ibant ad fluvium ardorem pariter *sudoremque vitare cupientes*, extinguere volentes.⁵ Quos Hildebertus filius Archadii comitis Pictavensis secutus, venit ad locum qui dicitur Garriacus, ubi a diabolo suffocatus est.⁶ Cumque omnis exercitus pergeret ad requirendum eum nequaquam reppererunt. Tunc Archadius pater ejus, cum omni exercitu *suo*, nimia acerbitate mæroris affectus, lacrimans venit ad beatum Martialem cum magna humilitatis veneratione.⁷ Morabatur tunc temporis beatus vir Martialis Lemovicos, prædicans assidue verbum Dei omnibus qui ex diversis partibus et regionibus confluebant,⁸ verba salutis audire *cupientes*.⁹ Convenerunt autem tunc ad eum multæ turbæ Gothorum et Wasconum quando Archadius comes pro filio rogaturus advenerat, cupientes ab eo baptizari et sacramentis veræ fidei participes fieri. Beatus vero Martialis videns Archadium scissa venientem veste ad se, dixit: "Fili Archadi, *noli flere et noli lugere*, quia anima filii tui ab angelo sancto est recepta." Cumque Archadius et omnis populus projecissent se ad¹⁰ pedes hominis Dei cum magno fletu, cepit flere beatus Martialis. Omnes enim cum Archadio deprecati sunt famulum Dei, ut pergeret ad locum ubi adolescens fuerat captus, ac detinebatur in fluvio mersus. Tunc cum omni populo *sanctus apostolus Martialis perrexit ad locum* discalciatus¹¹ pedibus et indutus cilicio et orantibus omnibus dixit Sanctus Martialis: "Adjuro vos, demones nequissimi, qui in hac fovea latitatis ad decipiendum genus humanum, ut corpus adolescentis, quem iniqua presumptione occidistis, ad ripam istius fluminis projiciatis;¹² taliterque appareatis¹³ ut vos videre possint omnes qui huc convenerunt populi." Cumque hæc dixisset, statim corpus projectum est ad ripam fluminis quasi sex stadiis¹⁴ in siccum. Visi sunt autem demones in porcorum similitudine. Tunc omnis populus deprecatus est sanctum Martialem ut juberet exire demones de flumine, atque apparere in ea forma qua eos videre possent. Et beatus Martialis sic locutus est: "Vobis precipio, angeli Satanæ, qui profundiora

¹ "Hæc dicens, cœpti itineris carpebant viam," B., D., E.

² "logenciacum", Bx.; "logentiacum", B., E.; "lagontiacum", D.

³ "coadunati", B., D., E. ⁴ "Vinzernam" originally, A.; "visennam", Bx.

⁵ "extinguere volentes" omitted, B., D., E.

⁶ "Inter quos Hildebertus f. A. c. P. veniens.....a diabolo suffocatus interiit", B., D., E.

⁷ "reverentia", Bx.; "humilitate et veneratione", D.

⁸ "confluentes.....cupiebant", D.

⁹ "ante", B., E.

¹⁰ "ante", B., E.

¹¹ "discalciatis", Bx., D., E.; and so at first, A.

¹² "deferatis", D.

¹³ "taliterque appareatis" omitted, D.

¹⁴ "stadia", B., D.

⁹ Over an erasure, A.

istius gurgitis tenetis¹ loca, ut in conspectu istius populi² tali forma veniat, qua vos cunctus populus videre possit.”³ Ad hanc vocem statim demones cum magno impetu ante pedes Sancti Martialis venerunt. Erant autem quasi Æthiopes nigriores fuligine, pedes eorum magni,⁴ oculi terribiles et cruenti, *capilli* totum tegebant corpus atque per os eorum et nares sulphureus emanabat ignis. Loquentes vero corvinam imitari vocem videbantur. Quibus dixit beatus Martialis: “Dicite in conspectu omnium quibus nuncupemini vocabulis.” Unus ex eis dixit: “Ego vocor Mille artifex.” Apostolus dixit: “Quare ergo tu vocaris Mille artifex?” Demon respondit: “Quia mille habeo artes ad decipiendum genus humanum.” Tunc vocavit alium et dixit ei: “Tu vero quo nomine vocaris?” Demon respondit: “Neptunus.” “Quare,”⁵ inquit, “tu vocaris Neptunus?” Demon respondit: “Quia in hac fovea multos precipitavi homines et demersi in infernalibus pœnis.” Sanctus Martialis dixit: “Ut quid gestatis catenas igneas in manibus vestris?” Demones dixerunt: “Quia quando animas hominum decipimus cum his catenis ducimus ad magistrum nostrum.” Apostolus dixit: “Quomodo censetur magister vester?” Demones dixerunt: “Rixoaldus.” Sanctus Martialis dixit: “Quare vocatus est Rixoaldus?” Demones dixerunt: “Quia semper rixam desiderat et cum ira et indignatione permanet.” Tunc deprecati sunt eum demones sic: “Deprecamur te, domine, ne ultra loquaris nobiscum Latino sermone, sed Hebraica aut qualicumque volueris lingua quia tu omnes linguas nosti.⁶ Sed et in hoc deprecamur te,⁷ ne nos in abissum mittas, vel in mare oceanum.” Tunc beatus Martialis hebraica lingua dixit: “Adjuro vos demones per Christum ut eatis in locum desertum, ubi neque avis volat, nec habitatio hominum est, et ibi sitis usque in diem⁸ iudicii, nullam lædentes creaturam.” Ad hanc vocem per inane⁹ volantes nusquam comparuerunt. Dux autem et omne vulgus cunctusque exercitus ex diversis provinciis eo adunatus¹⁰ atque ad hoc spectaculum congregatus projecerunt se ad pedes beati Martialis, rogantes eum¹¹ lacrimis ut animam quam nequissimi hostes subdole a corpore exire coegerant, reverti in proprio corpore juberet ne antiquus hostis saltem in hoc¹² insultans gauderet. Beatus vero Martialis commotus populorum lacrimis dixit: “Omnes deprecemur pariter dominum, ut animam quam a corpore tulit,¹³ reverti in proprium¹⁴ faciat habitaculum.” Et tenens manum ejus dixit: “Hildeberte, in nomine Jhesu Nazareni surge.”

¹ “occupastis”, D.² “cuncti videre possint”, E.³ “Propter quid”, D.⁴ “Scis”, B., E.; “omnes scis linguas et intelligis”, D.⁵ “clementiam tuam”, B., D., E.⁶ “coadunatus”, Bx., B., D.⁷ “hunc” originally, A.⁸ “loca.....populi” omitted, D.⁹ “nigri” originally, A.¹⁰ “die”, D.¹¹ “mare”, Bx.¹² “cum”, Bx., B., D.¹³ “exire jussit”, Bx., B., D., E.¹⁴ “pristinum”, Bx., B., E.; “priorem”, D.

Qui statim surrexit et omnibus Deum glorificantibus vivus apparuit. Hoc cernens dux et omnis populus ceperunt glorificare Deum in id quod factum fuerat, benedicentes nomen ejus qui se colentibus omnia tribuit, nullumque vacuum sui muneris esse permittit.

XVIII. Post hæc vocavit beatus Martialis Hildebertum qui fuerat suscitatus, et dicit ei: "Dic nobis quomodo a demonibus captus fuisti." Cui ille *respondit*: "Cum fatigatus ardore solis sudorem corporis mei¹ abluerem, continuo demones in foveam suffocantes me precipitaverunt.² Cumque catenis igneis me constringere voluissent, mox³ angelus domini abstraxit me de eorum manibus, dicens: 'Non adhuc erit in vestra potestate. Cumque ad orientem pergere cepissemus, duo cunei demonum contra nos venientes unus ante nos pergebat, et alius retro sagittas igneas jacentes.⁴ Ast ego cum pavore perterritus fuissem, dixit mihi angelus: 'Ne timeas quia Deus defensor est tuus, et ipse me in adiutorium tuum venire jussit.' Hæc dicens, *angelus Domini* sonora voce⁵ cepit cantare Deo, dicens: 'Benedic anima mea dominum, et omnia quæ intra me sunt nomini sancto ejus.'⁶ Ista canendo pervenimus ad ignem purgatorium et cepi intra memet ipsum cogitare ipsum esse infernum quem te pertimescendum omnibus, O sanctissime pastor, audieram prædicare. Hæc mihi volventi, respondit mihi⁷ angelus: 'Nequaquam ut tu putas iste est infernus, sed *est* ignis purgatorius. Noveris pro certo, quia omnes qui post baptismum⁸ ad perpetratum facinus postea revertuntur, et conversi denuo per elemosinarum largitatem, et lacrimarum flumina *baptizati*, pænitentiam pro commissis egerunt facinoribus, sola gratuita miseratione Dei liberati, non suo merito salvi facti [*sed ipsius qui omnes homines vult salvos fieri, et neminem ex ovibus quas⁹ redemit a proprio segregari ovili*] abstracti ab infernali igne mundantur in hoc quem vides purgatorio igne. Sed tu ante baptismum diversis criminibus implicari commueruisti, et lubricus et vanus extitisti, sed postquam ablutus sacro fonte baptismi a sancto Martiale fuisti non valde criminalibus¹⁰ peccatis implicitus fuisti, sed crapula et verbis otiosis nimium deditus, isto mereberis igne purgari." Subjunxit quoque adolescens exponens qualis esset purgatorius ignis. "Iste purgatorius ignis fluvius est et pons¹¹ superpositus, in quo me duxit angelus domini et statuens illuc, apprehensa dextera mea, dixit:

¹ "corpus meum", D.; "ex sudore corpus meum", E.

² "præcipitantes suffocaverunt me," D., E.

³ "continuo adstans", Bx., B., D., E.

⁴ "mittebat" in place of "jacentes", D.

⁵ "et dulcissima modulatione", B., D., E.; "ac dulci modulatione", Bx.

⁶ "qui propiciatur omnibus iniquitatibus tuis, et redemit de inferno vitam tuam" inserted here, Bx., B., D., E.

⁷ "subito" in place of "mihi", Bx., B., D.

⁸ "omnes postquam baptizati", B., E. "Noverint pro certo omnes quia postquam baptizati sunt et", and "non" before "revertuntur", D.

⁹ "omnibus quos", Bx. ¹⁰ "criminibus et peccatis", D. ¹¹ "pontus", B.

'Hic stabis quousque ab omnibus peccatis emundatus, cælestis regni merearis esse particeps.' His expletis, ad portam venimus paradisi, juxta quam etiam multitudinem repperimus dæmonum congregatam. Tunc dixerunt ad angelum ductorem mei itineris : 'Si Deus justus est judex hic homo noster erit, quia cujus opera fecit, ejus est dignus vocari filius.' Cumque hæc dicerent, audita est vox de celo dicens : 'Revertatur anima pueri hujus in viscera ejus et vivat annos *xxi et sex*.' Tunc aio ad angelum qui me ducebat splendidiorem nive : 'Obsecro, domine, nolo reverti *ad sæculum*, quia scio valde labile, et timeo ne pro fragilitatis¹ meæ conversatione tam leviter queam huc redire.' Dixitque *michi* angelus : 'Non erit ut tu vis, sed sicut ille jubet, qui orbem totum solo continens pugillo regit, et flatum tuum æquo libramine pensans gubernat.' Angelus autem *Domini*, is qui me ducebat, incredibilis erat pulchritudinis et humanam excedens naturam aspectu suæ visionis. Et ego dixi illi : 'Indica mihi, *quæso*, domine mi, quid meritum beatus Martialis habeat apud Deum.'² Et respondit : 'Meritum in cælum³ possidet magnum, quia postquam a juventute cœpit domino servire, et beato Petro adherere, non est reversus ad paternam domum, sed virgo permanens sine concupiscentia feminarum est, et esse deliberat. Ideoque oportet ut sicut a concupiscentia carnali noscitur alienus, ita a dolore mortis fiat extraneus.'⁴ Angeli enim deputati *sunt ei* a Deo .xii^{dm}. qui semper cum eo gradientes non permittunt eum fatigari, non esurire, non sitire, sed ab omni malo eum servantes, ab omni prorsus reddunt contagione doloris extraneum.' Dixitque *michi* iterum : 'Ego sum archangelus Gabriel,⁵ qui jussu Dei custodivi Job de diaboli temptationibus, et eruens ab omnibus calamitatibus, hereditavi *permittente domino* perhennis vitæ promissionibus.' Rursusque dixit mihi : 'Tu reverteris in corpus, sed cave ne ultra flagitiosus et lubricus existas quod antea fuisti, et ne timeas hunc ignem quem paulo ante *valde* formidasti. Non eas igitur post concupiscentias tuas, quia vidistis quantam severitatem conati sunt demones exercere contra te. Deus autem benignus⁶ est qui omnes homines cupiens salvos fieri, et neminem vult ex his quos redemit perire, sed omnes *homines* ab iniquitate conversos vivificare, tuam non vult perdere animam pro quâ suum pretiosum fuderat sanguinem.' " Audiens Sanctus Martialis hoc et Stephanus dux, cum omni coadunato populo Deum exorantes, gratiarum actiones ei pro collatis beneficiis reddiderunt, ejusque nomen gloriosum quod est benedictum in sæcula glorificaverunt. Tunc convenientes ad basilicam beati Stephani protomartyris Christi cum magna precum melodia

¹ "pro fragilitate meæ conversationis", D.

² "obtimeat in cælo", Bx., B., E.

³ "cælis", B., E.; "cælo", Bx.

⁴ "alienus" originally, A.

⁵ "angelus" without "Gabriel", B., D.

⁶ "justus judex", Bx., B., D.; "judex" alone, E.

obtulit beatissimus Martialis sacrificium Deo, celebrans illo missarum sollempnia. Adolescens vero qui fuerat resuscitatus totondit caput suum, promittens nunquam se recessurum a Dei famulo, sed semper ei in omni obsequela famulaturum. Tenuit namque monita *sancti* angeli sibi prædicta, et semper cum Dei amico permansit indesinentur illi adherens, vinum non bibens, et carnem non comedens, indumentis pedum non est usus, sed solummodo pane et aqua fuit contentus *in cibo ac cilicii indumento*.¹ Erat enim deditus in assiduis orationibus, *in frequentioribus* jejuniis, et in omnibus bonis operibus.² Omnia etiam quæ a parentibus accipiebat, pauperibus *et indigentibus* distribuens, nichil sibi in crastinum reservabat. Archadius autem pater ejus copiosa dona dedit æservientibus basilice sancti Stephani, ex quibus et supplementum haberent victus, et penuriam sublevarent vestitus. Per Hildeberti vero exemplum multi propriis renuntiantes voluptatibus,³ caduca fragilis sæculi postponentes gaudia, soli Deo placere cupientes, a pristinis vitæ erroribus conversi, ipsius se mancipatui committentes, *ab inviis ad prospera remeantes convertebantur*, regnare cum ipso cupientes in sæculorum sæcula.⁴ His ita gestis, confestim beato Martiale jubente, misit Stephanus dux nuntios ad omnem terram maritimam et ad omnes gentes Galliarum quæ dictioni ejus subiacebant, ut omnia templa et idola quæ colere videbantur pagani minutatim confringerent ac igni concremarent, *et soli Deo omnipotenti*⁵ *vacare*⁶ *ipsique servire studeant*. *Si quis vero hoc decretum contempnens violare præsumpsisset, reum se majestatis ipsius procul dubio dinosceret esse futurum*. Accepta autem benedictione, ipse et populus ejus a sancto viro reversi sunt unusquisque cum gaudio ad propria benedicentes dominum. Habebat autem iste dux, sicut jam diximus, principatum a fluvio Rodani⁷ usque ad mare oceanum, possidens omnem citra⁸ Ligerim regionem, omnemque Aquitaniam, seu Wasconum et Gothorum gentem. Rex tamen non vocabatur, licet rex potentissimus Galliarum esset quia nemo sibi alius proprie hoc nomen in occidente tunc vindicabat, nisi solummodo Nero qui Romani imperii principatum tenebat. Omnem itaque terram, quæ iuris illius perceptione suberat, Deum *verum* colere præcepit, ac omnia fana et idolorum delubra igni cremari iussit. Religionis præterea, sicut a magistro didicerat, insigne gerebat ornamentum, .iiii^{ta}. vel⁹ .v^{ta}. feria

¹ "cinere ac cilicio pro indumento", D.

² "in continuo bonorum operum exhibitionibus", Bx., B., D., E.

³ "voluntatibus", D., E.

⁴ "convertebantur cum ipso a [? ad] Deum id solum cupientes quod permanens est, rejicientes quod non esse habet permanens", Bx.; "cum ipso regnare cupientes qui permanens quod est, nichil non esse habet permanens indeficiens", B., D., E.

⁵ After the word "omnipotenti" is a Roman I; and on the lower margin of the leaf another, introducing the passage, "vacare...futurum", A.

⁶ "vacarent", D., E.

⁷ "Iordanis", Bx.

⁸ "circa", D., E.

⁹ "quarta et sexta", Bx., B., D., E.

vinum non bibens, et carnem non comedens. De omnibus etiam sibi allatis delectabilibus alimentis, nihil prorsus ore contingebat, antequam .x^{ma}. pars eorum pauperibus dispartiretur. Erat enim deditus alemosinis et in omnibus vitæ æternæ pro posse anhelans religiosi operibus. In iudicio sedens nullius personam pro munere accipiebat, sed semper pauperum et peregrinorum, viduarum et orphanorum inopiam sollicitus cunctos relevare curabat; non immemor illius sententiæ¹ quam ei beatus doctor suus inculcare solebat sepiissime, quam psalmigraphus cecinit dicens: "Beatus qui custodiunt iudicium, et faciunt iusticiam in omni tempore." Si quem vero Christianum vidisset aliquid indigentem, ex suis facultatibus ditatum et ex ærario publico remuneratum alimenti et indumenti penuria faciebat non indigentem. Sacerdotibus et omnibus ministris Dei sicut a magistro suo fuerat doctus debitam exhibebat reverentiam, .iiii^{or}. vicibus, scilicet, per .iiii^{or}. anni tempora, omni anno ad beatum pergens Marcialem cum omnibus sibi subiectis populis.² Tribusque diebus in orationibus et jejuniis in ecclesia beati Stephani permanens, salutisque verba audiens, qui in cinere et cilicio venire solitus erat, cum gaudio ad propria remeabat. Christo³ etiam cotidie sedulum exhibebat officium, in elemosinis et in jejuniis et orationibus, et infidelium paganorum mentes diabolo subtrahens ad Christi revocabat servitium. Erat enim prudentissimus ingenio, pater Christianorum, ac ferocissimus persecutor paganorum. Denique ex eo tempore quo sacri baptismatis meruit regenerationem cum femina non fuit pollutus, tenens castitatem mentis et corporis usque in diem sui obitus. Sed ista interim omittentes, ad ea unde paululum digressi sumus revertamur miraculorum signa, quæ Christi gratia dignata est per beatum Marcialem ipso adhuc in carne vivente operari.

VIII. In Burdegala⁴ civitate erat quidam comes nomine Sigebertus, qui graviter a morbo paralysi torquebatur. Audiens autem quod Stephanus dux omnia templa idolorum per omnem Galliam precepisset subverti, et ecclesias longe lateque Christo domino construi, vocavit ad se conjugem suam, nomine Benedictam, et dixit ei: "Cur non pergis, dulcissima conjux, ad hominem Dei, cujus orationibus non solum omnia fugantur infirmitatum genera atque dolorum, verum etiam ipsi mortui, ab inferis revocati, postea vivunt? Dii nostri non possunt hoc facere. Unde audi consilium meum, et accipe auri libras .xx.v. argentumque sufficiens, et perge ad apostolum Dei, forsitan propitiabitur mihi." Quod ut audivit venerabilis Benedicta, cum summa velocitate accipiens quæ sibi fuerant imperata, pervenire studuit ad hominem Dei. Et veniens

¹ "memorans illud sententiæ", D.

² The following sentence is omitted in D.; but inserted, in another hand, in the margin.

³ Here there is the following note in A., written over an erasure: "Regis modo retro v folia et ubi videris istud signum ☩ lege in ordine: Christo etiam."

⁴ "Burdegala", E.

in conspectu ejus, dixit: "Scio, domine, non te latere petitionem meam, quia, ut audio, conscientias hominum evidenter intelligis." Beatus vero Martialis dixit ei: "Scio certe petitionem tuam, quia sex anni sunt quo¹ paralisi laborat vir tuus." Benedicta dixit: "Ita est, domine, ut asseris, nullius membrorum corporis potestatem habet, nisi solummodo linguae. Unde te, o pastor bone, cum fiducia deprecatura expetii, sciens pro certo quia omnes ab humanis corporibus repellis langores, et mortuos, sicut in nostra regione audivimus, ab inferis revocas ad superos, *possis*² etiam et hunc virum meum a suorum sanare dolore membrorum. Quapropter deprecor te ne fides illius et mea frustretur, sed tuo jussu incolumitate restitutus cum omni domo sua ad te veniat sacri baptismatis unda purificandus." Tunc apostolus cernens sinceram fidei illius deuotionem, dixit ei: "Quoniam *hanc*³ video esse fidem tuam et viri tui, pergens ad domum tuam pone baculum meum super virum tuum, et statim sanabitur." Aurum autem et argentum quod matrona ei benedicta detulerat accipere noluit, memor illius *sententiæ* quam dominus ei sepe dixerat: 'Gratis accepistis, gratis date.' In civitate autem Burdegalæ colebantur diversa idola demonum per diversa templa paganorum. Erant enim consecrata ibi templa in honorem Jovis, Mercurii, Dianæ, et Veneris, et erat ibi templum Dei ignoti. Ignotum autem deum dicebant quia quando esset venturus nesciebant. Hoc *tamen* sciebant quod regnum ejus non esset finendum,⁴ sed in sæcula sæculorum permansurum. Igitur summus sacerdos templorum qui pontificatum tenebat super cunctos sacerdotes idolorum in predicta urbe, vocabulo Sigebertus, cum ad cremanda *thura* ad templum venisset Jovis cum omni populo civitatis, locutus est ad eum demon cui illud fanum consecratum erat: "Scias quia egressuri sumus ab hac urbe per quendam Hebreum hominem ultra *de* marinis partibus huc adventatum, quia omnia nostra destrui precipiens mœnia unum deum jubet coli, qui cælum condidit et terram." Pontifex dixit: "Et quis est ille Hebreus?" Demon ait: "Martialis vocatur." Pontifex dixit: "Ut quid vos eum timetis, quos deos esse credimus?" Demon respondit: "Quoniam amicus est Dei omnipotentis et semper cum illo pergunt angeli a Deo deputati .xii^m. ad sui custodiam. Postquam enim de Antiochia cum principe apostolorum beatissimo Petro venit vinum non bibit nisi in holocaustum domini, carnem non comedit, linum non induit, balneis non est usus. Verba otiosa aut risum moventia non solum *non*⁵ loquitur, sed nec audire cupit. Semper enim in ore ejus laudes Dei omnipotentis resonant, et quicquid Deum suum postulat, absque ulla tarditate consequitur." Pontifex dixit:⁶ "Domina nostra Benedicta cum gaudio magno ab ipso reversa est in pace."

¹ "quod", Bx., B.² "potes" originally, A.³ "hoc" originally, A.⁴ "cessanturum", Bx.⁵ Omitted, D., E.⁶ "iterum dixit ad Jovem", Bx., B., D., E.

Demon dixit: "Non sit illa benedicta, sed semper maledicta." Pontifex dixit: "Ego cum omni populo huius civitatis iussus sum ei exire obviam venienti." Appropinquante autem matrona Benedicta¹ *ac ingrediendi civitatem, perrezerunt [contra eam seniores populi, et dixerunt ei omnia verba quæ ab Jove] audierant.* Tunc vocavit ad se nobilis Benedicta primum idolorum pontificem; et precepit ei ut pergeret per omnia templa idolorum, et minutatim ea confringeret, excepto dei ignoti. Baptizata etenim fuerat venerabilis Benedicta a sanctissimo Martiale cum omnibus se comitantibus equitibus duobus milibus octingentia. Introiens autem civitatem convocavit cunctum exercitum Christianorum et dixit ei: "Obsecremus, rogo, Dei clementiam, ut iuxta promissum electi sui Martialis dominum meum incolumitati restituere dignetur." Hæc dicens pervenit ad lectum ejus et imposito super eum baculo sancti viri quem ab ipso acceperat; membra quæ contractione nervorum ac vitiosa *fibrarum*² compagine fuerant santiata extemplo efficiuntur sana, ac si nunquam fuissent propria virtute privata. Tunc ipse prefatus comes Sigebertus cum multo apparatu populi ad beatum pervenit Martialem ac ab ipso sacri baptismatis accipere meruit regenerationem cum omnibus suis sequacibus, copiosa precum et gratiarum exenia³ illi referens pro collatis sibi divinitus celestibus beneficiis. Multis postea feliciter vixit diebus, permanens in Dei servitio devotus, ac monitis sibi saluberrimis cultor existens assiduus.

X. Replicemus aliud miraculum a Domino per beatum Martialem in eadem civitate Burdegala operatum. Cum exigentibus hominum insolentiis denominata civitas ignis incendio jam consummanda⁴ cremaretur, ac penæ sui interitum arsura minari videretur, accipiens religiosa Benedicta baculum sibi ad viri sui incolumitatem restituendam a sancto Martiale accomodatum, contra ignem opposuit et dixit: "Deus Christianorum quem predicat beatus Martialis, erue nos ab imminente periculo, et ostende super nos tuam clementiam, qui omnibus in te credentibus, antequam invocareris, promisisti te adfuturum." Ad hanc vocem magni meriti⁵ Benedictæ ita sopitum est incendium ut vestigia ignis nullo modo apparerent.

XI. Cum hæc agerentur, ammonitus est a spiritu sancto beatus Martialis pergere super Garumnæ⁶ fluvium, in loco qui dicitur Mauritania, ubi multus undique conveniebat populus, cupiens frequenti ejus exortatione plenius instrui mysteriis fidei. Cujus multiplici ostensione signorum ac sepiissima exhibitione miraculorum, saluberrima spei æternæ

¹ After this word a B is inserted, introducing the continuing sentence, here printed in italic, which is written on the top margin of the folio, and has been partly cut away by the binder. (A). The words within brackets are supplied from B.

² Written over an erased word, A. ? "februm", as in Bx., D., E.

³ "copiosam actionem", Bx. ⁴ "consumenda", D. ⁵ "magnam meritis", D.

⁶ "Garonam", Bx., B.; "Garonna", D.; "Garonnæ", E.

jam olim perceperat rudimenta. Videns autem sanctus multum populum in Deum credere paratum, mansit ibi tribus mensibus. Erant preterea novem demoniaci a parentibus ex Burdegala civitate catenis constricti, atque illuc recuperandi gratia deducti, qui ante conspectum viri Dei venientes projecti sunt in terram, et jacebant velud mortui. Expulerat nempe obsessores eorum demones beatus Martialis a supradicta Burdegala civitate, ac preterea irati istos invadentes nimia in eorum corporibus crassabantur¹ insania. Parentes autem illorum, cum ante presentiam viri Dei eos catenis constrictos statuissent, ceperunt cum lacrimis rogare ut pietatem, qua omnibus impendere solitus erat, illis quoque vexatis a demoniis curando non abnegaret. Tunc facta oratione cum omni populo beatus Martialis hujuscemodi ad Deum fudit orationem: "Domine, qui dixisti nobis servis tuis hoc genus in nullo alio posse eici nisi in oratione et jejunio, tuam immensam deprecamur clementiam, ut jussu potentiae tuae isti nefandi² demones de corporibus tuorum pellantur plasmatum, et famuli tui, incolumitati restituti, nomen sanctum tuum indefessa protinus voce benedicant." Ita enim jacebant exanimes facti, ut cunctus populus mortuos *eos* crederet. Ipse vero facta oratione, extendens manus super eos dixit: "In nomine Domini nostri Ihesu Christi³ precipio vobis, infelicissimi demones, ut egrediamini a corporibus istorum hominum, nec in eis ullam habeatis ulterius *introeundi* potestatem⁴ sed et nullam lædentes creaturam eatis in abissum cruciandi usque in diem judicii." Ad hanc vocem per ora eorum cum sanguine egressi nusquam comparuerunt.

XII. Nec pretereundum videtur aliud miraculum quod in eadem civitate a domino per venerabilem apostolum suum constat operatum. *Sigebertus comes Burdegalensis audiens ipsum beatissimum virum in Mauritania commorantem; ac copiosa populorum genera Christo cotidie suis exortationibus adquirentem, cum magno militum exercitu ac frequenti ciborum et potus apparatu ad eum venire cupiebat,*⁵ simul doctrina veræ institutionis⁶ quam olim ab ipso didicerat,⁷ recreari desiderans. Pergentes autem ministri *jussu* illius piscandi gratia intraverunt mare, cum navibus ac diversis retibus multorum generum congruis piscibus capiendis. Cumque multa secum deferentes piscium genera optata cuperent invisere litora subito⁸ tempestas exorta in mari ipsis interitum et navibus coepit minari naufragium. Longe quippe a terra positi, vix trecentorum stadiorum attigerant metam. Stabat autem omnis populus præfati consulis cum venerabili Benedicta secus litus maris expectantes tam metuendum periculum, quod sibi cœlitus vide-

¹ "grassabantur" originally, A., and so Bx., B., E.

² "infesti", D.

³ "quem Judei crucifixerunt" inserted here, Bx., B., D.

⁴ "licentiam", B., D.

⁵ "cupiebant" with n expuncted, A.

⁶ "doctrinæ veræ institutione", D.

⁷ "didicerant" with n expuncted, A.

⁸ Originally "solito", A.

bant immissum. Cumque jam jamque mergi cœpissent homines cum navibus, accipiens¹ venerabilis Benedicta baculum Sancti Martialis quem pro thesauro pretioso apud se reservabat, protendit illum cum manibus in cœlum et exclamavit voce magna dicens: "Deus Christianorum, Deus quem a beato Martiale audivimus,² libera servientes tibi de tam ingenti periculo mortis." Continuo divinitus sedata tempestas, cum omnibus piscibus et navibus, necnon retibus, ad litus pervenerunt maris incolumes. Quod videntes cuncti qui aderant congregati ceperunt glorificare Deum, quod tam innumera servis suis præstat beneficia, ut etiam ubi corporaliter non sunt, tamen a fidelibus invocati dicto citius exaudiuntur atque deprecantium vota illi celeriter deferant, cum quo vivunt et regnant in secula seculorum, amen.

XIII. Post hæc beatus Martialis a Mauritania reversus, Lemovicum solum repedavit. Stephanus autem dux jusserat, ut supradictum est, fabricari ecclesiam super beatæ Valeriæ virginis sepulcrum, in qua etiam multa munera contulit, quæ in sequenti enumerabimus. Quam sanctus Martialis basilicam cum decentissime dedicandam³ consecrare in honore beati Stephani protomartyris consanguineique sui voluisset, eodem modo quo et sedem suam dedicaverat, perrexit ad quendam vicum vocabulo Ansiacum⁴ in quo erat idolum Jovis statutum, quod pagani multum venerabantur. In quo loco jacebat multitudo magna languentium ac diversis oppressi infirmitatibus. At ubi pervenit Sanctus Martialis ad predictum vicum cœperunt deprecari illum ipsius loci incolæ, ut ipsum idolum juberet loqui, quia audierant ab ipso catenis se constrictum igneis a comitantibus beatum Martialem angelis. Tunc Sanctus Martialis subridens dixit: "Adjuro te, demon inique, qui in hac statua responsa dare deceptis hominibus consuevisti, ut exeas ab illa in nomine Domini nostri Jhesu Christi, et confringens eam, tali vultu et forma omnibus hic adstantibus appareas, qua videri et cognosci ab ipsis possis." Ad cujus vocem egressus de statua cœpit stare ante eos. Erat enim quasi niger puerulus obscurior fuligine, capilli ejus tetri et densissimi usque ad pedes, et per os illius et nares perque oculos ignis cum fetido ardore emanabat. Quem intuens Sanctus Martialis conversus ad populum dixit: "Ecce videtis quem Deum colebatis; perspicite quia nec se nec vos quicquam juvare prevalet."⁵ Tunc conversus ad demonem dixit: "Precipio tibi in nomine Christi Jhesu, ut, sicut jam dixi, exeas ab hac statua, et confringas eam usque ad pulverem, pergasque in locum desertum nullum ledens hominem, sed ibi permanens usque in diem judicii." Ad hanc vocem contractam

¹ "extendens v. B. manus in cœlum" in place of the words "accipiens..... et", D.

² "predicari" inserted after "audivimus", D.

³ "dedicans confecisset" in place of "dedicandam.....dedicaverat", D.

⁴ "Hanxiacum", D.

⁵ "potest" originally, with "vel prevalet" written over it, A.

statuam redegit in pulverem, et postea nusquam comparuit. Beatissimus vero Martialis eadem hora congregari fecit *ad se* cunctos egrotos ac diversis infirmitatibus languentes et facto signo crucis super eos cunctos reddidit sanos, baptizatis omnibus qui ibi commanere videbantur.

XIII. Inde reversus insignis meriti Martialis ad propriam remeavit sedem. Tunc¹ in visione Dei cognita recenti pretiosa morte sanctorum apostolorum Petri et Pauli, suaeque vocatione praescita,² confestim iussit ut sub omni celeritate perficeretur oratorium, quod fuerat inchoatum ab illo et a Stephano duce in possessione beatæ Virginis Valeriæ, in quo ad occidentem tumulariam sibi statuit sepulturam, et retro in alia cripta tumulum posuit Stephani ducis, sicut enim ipse fuerat deprecatus. In solario vero quod super sepulchrum illius medium est altare in honore beati Stephani protomartyris consanguineique sui consecravit, quod,³ ut supra memoravimus, disposuerat primitus ponere super sepulcrum beatæ Virginis Valeriæ antequam apostolorum Petri et Pauli *gloriosam mortem*⁴ in visione divina cognosceret. Totumque *ipsum* altare beati Stephani per circuitum lamminis⁵ adfixit aureis, ac coronas in circuitu sex posuit aureas cum totidem lampadibus aureis ad luminaria concinnanda.⁶ Constituit et aliud oratorium ante sepulchrum suum, ut esset in honore beati Petri apostolorum principis ac propinqui sui, totumque altare per circuitum vestivit lamminis aureis; fecit et propiciatorium aureum super altare, habentem per quattuor angulos quattuor coronas aureas. Ante altare vero vii *posuit* lampades ex auro purissimo, ut ibi mane et vespere oleum cremaretur. Jussit etiam fieri candelabra ex auro .v. et turibulum unum aureum, et crucem auream, similiter fieri præcepit ex auro ad ornamentum ecclesie, ac officium altaris peragendum. Quæ postquam omnia gesta sunt, vocavit ad se pretiosus Dei confessor Martialis Stephanum ducem et ait: "Consecremus hanc domum in Dei omnipotentis et sanctorum ejus honorem, ut ipse nobis egredientibus a corpore pius retributor et magnificus occurrat remunerator." Hoc audiens dux præcepit per universas regni sui provincias sufficiens triticum et habundans congregari vinum, taurorum etiam pinguum ac vaccarum et altitium ceterarumve carnium innumeram *coaggregari*⁷ fecit multitudinem. In circuitu autem civitatis præcepit construi umbracula innumera adque tendi plurimarum specierum papiliones, taleque constituit præceptum ut cuncti ejus præcepto⁸ subjecti læti et alacres forent, et exulantibus

¹ "Tunc jussit fieri oratorium" in place of "Tunc.....duce".

² "præstita", Bx.

³ "quod.....cognosceret" omitted, D.

⁴ "martyrium", Bx., B., E.

⁵ "clavis", Bx. "Totumque per gyrum laminis affixit aureis", D.

⁶ "continuanda", Bx.

⁷ Written over an erasure, where was originally written "coaggregari", A.

⁸ "dominatui", Bx., B., D., E.

animis festivitati dedicationis basilicæ interesse curarent. Omnibus autem divitibus et pauperibus et peregrinis habundanter dari jussit, quæcunque deesse videbantur. Beatus Martialis, convocato omni populo, dixit eis: "Estote parati in diem crastinum, ut purificati corpore et mundo corde mereamini dominum recipere cum angelis et sanctis suis, ut egressuros de corpore ille suscipere dignetur, ac cum angelis et sanctis secum perpetuo habitare permittat.

XV. In crastinum celebrante beatissimo Martiale missarum solempnia, ecce subito quidam juvenis, qui erat nobilissimus comes Turonicæ civitatis Arvevus¹ nomine cum sua uxore Christina arreptus a diabolo est. Non diu passus est beatus Martialis hanc sustinere illos fatigationem, sed cum graviter eos vexari videret ad se venire precepit, et dixit demonibus: "Cur in illos, immundissimi demones, ingredi ausi fuistis?" Demones dixerunt: "Quia invenimus eos non obtemperantes tuis præceptis, quibus castro eterno præceperas, ut usque hodie castos se et mundos custodirent. Isti vero nichil horum egerunt sed carnali immunditia ac turpi lascivia semet ipsos commaculantes, totam hanc noctem duxerunt. Hac occasione percepta, ingressi sumus in eis." Quod audiens populus cum duce beatum Martialem rogare ceperunt, ut eos qui vexabantur homines a demonum liberaret insidiis. Tunc beatus Martialis,² conversus ad demones, dixit: "Adjuro vos per Dominum nostrum Jhesum Christum, ut exeatis ab istis hominibus, nec ulterius in eis ingrediendi licentiam habeatis." Qui jussa complentes, illos quos invaserant relinquentes abierunt. Vir autem ille, cum conjuge sua, sanitati reddituri cœperunt glorificare Deum. Tantam autem gratiam contulit dominus beato Martiali, ut in die consecrationis basilicæ, quando pro se et pro populo sacrificium immolaturus missarum solempnia peragebat,³ tantam claritatem splendoris divina pietas in eadem basilica cœlitus emitteret, quo vix quivisset alter alterum sibi proximum videre. Super ipsum autem et in circuitu ejus gloria domini et tanta lux divina ac majestas ejus refulsit, ut nullus eum sermo explicare queat, nulliusque sufferre potuisset aspectus. Consecrata est vero eadem basilica Sancti Petri apostoli vi^{to} NONAS MAI, temporibus Neronis imperatoris x^{mo} iii^{to}; ⁴ hoc est, ultimo ejus imperii anno, quo etiam Vespasianus imperii Romani principatum pro eo suscepit, eidem dedicationi Stephano duce coadstante, ac exultanti animo interesse cupienti. His rite peractis, constituit beatus Martialis cum Stephano duce sacerdotes in eadem basilica qui cotidie ibidem Dei officium peragerent, et religiose viventes, Deo, cui se devoverant militare studerent, Andream scilicet socium Aureliani quos ipse a mortuis suscitaverat, et Hildebertum

¹ "Arneus", Bx.; "Arveus", B., D.; "Arvenus", E.

² Here a folio has been inserted by the corrector, which must be passed over at present, A.

³ "perageret" originally, A. ⁴ "x^{mo} iii^{to}.....dedicationi" omitted, D.

filium Archadii comitis Pictavensis qui similiter ab eo fuerat resuscitatus, cum aliis xxx^a vi^l clericis qui assidue ibidem Deo omnipotenti deservirent. Dux vero Stephanus ex suo redditu alimoniam illis constituit, et vestitus copiam, ut absque indigentia ac penuria rei alicujus sancte viventes inibi conversarentur. Constituit etiam custodes ad ecclesiam et vasa custodienda consecrata .xii. quibus etiam unde habere possent victus et vestitus necessaria tribuit. Ospitale quoque pauperum jussit fieri, in quo cotidie præcepit quingentos pauperes recreandos suscipi et alimoniam victus unde haberent instituit. Die autem tertia post dedicationem templi convocavit apostolus omnem populum qui fuerat congregatus a minimo usque ad maximum, et fecit illis exhortatorium sermonem protrahens illum de mane usque in horam octavam.² Octava autem hora offerebat sacrificium Deo pro se et pro cuncto populo et dedit hanc benedictionem dicens: "Omnipotens Dominus sua vos gratia benedicat, et ab omni malo defendat, amen. Et quia pro ejus honore ad dedicandum templum advenistis, faciat vos perseverare in operibus bonis, amen. Et quando ipsius jussu de hoc seculo migraveritis tam perfecti inveniamini ut cum gaudio sanctorum cœtibus aggregari mereamini. Quod ipse præstare dignetur, cujus regnum et imperium sine fine permanet in secula seculorum, Amen."³

Dimisitque populum, et abiit unusquisque in domum suam in pace. Preterea pontifices templorum, qui quondam flagellaverunt apostolum cum discipulis suis, erant indesinenter adherentes ei, dediti in jejuniis, in vigiliis, in orationibus, assiduis, et in omnibus bonorum operum exhibitionibus. Namque cotidie usque ad vesperam jejunantes, nullum omnino cibum percipiebant præter panem et aquam. Beatissimus itaque Martialis Aurelianum benedicens ordinavit eum, ac præfecit post suum discessum urbi Lemovicensium. Andream vero presbiterum præfecit ecclesiæ qua ipse sepultus est. Tantam autem gratiam immensa Christi bonitas Aureliano contulit, ut multa virtutum signa per eum exercerentur, et orationibus ejus multa languentium membra incolumitati restituerentur. Apostolus autem Domini pergens ubique ad predicandum per singulas civitates in Gallia, ac per vicos et castella ad evangelizandum,⁴ seu ad ecclesias per totam Lemovicensem et Aquitaniam⁵ provinciam, in locis quibus non erant, edificandas, non equo vehebatur, non asino, non aliquo jumento, nec calciamenta propriis induebat pedibus, sed juxta Domini ac Magistri sui Jhesu Christi sententiam quam ipse tam illi quam aliis apostolis inculcare solebat, ut pergentes de civitate in civitatem non sacculum secum tollerent, neque peram,

¹ "xx^u sex", E.

² "Usque ad nonam horam", D.

³ After "Amen", a mark directs the reader to an inserted folio in front, which is blank on the recto, and written closely up by the emendator himself on the verso.

⁴ "per singulas.....evangelizandum" omitted, D.

⁵ "Et Aquitaniam" omitted, D.

neque calciamenta, nudis incedens gressibus, imitator Christi atque beati Petri apostolorum principis consanguineique sui, in omnibus quæ idem Dominus illis precepit existere curabat. Siquando vero ad sanctam sedem suam, Sancti Stephani scilicet ecclesiam, reverteretur, cum ymnis et orationibus revertetur, omni tempore benedicens Dominum, et laus ejus in ore illius permanserat continuatim. Sermonem quoque et magistri sui¹ quem ipse illi et aliis discipulis dixerat de omni verbo otioso quod locuti fuissent homines rationem pro eo reddituros esse in die judicii, sepiissime omnibus predicabat, ac credendum et pertimescebat² omnibus suadebat. Constituit etiam tale decretum idem beatissimus apostolus in omni Lemovicensium provincia, et per Aquitanorum circumjacentium finitima loca, ut omni anno .iiii^{or}. succedentibus sibi vicissim temporibus ad ecclesiam³ in honore beati Stephani prothomartiris consecratam venirent⁴ orationum munia delaturi, et deprecationum vota in cinere et cilicio cum oblationibus et luminariis offerenda; sicque venientes ad locum quo venerabilis ejus tegitur urna sepulchri, tribus diebus ibidem perseverantes commanerent, benedictioneque percepta ac prædicatione a prefectis loci accepta, simulque peccatorum remissione pro fide ab eodem sanctissimo apostolo impetrata, post trium dierum venerabilia jejunia unusquisque reverteretur ad propria. Tantam autem gratiam illi Dominus contulerat, ut conscientias hominum pleniter agnosceret, ac omnibus ad communionem sacri corporis et sanguinis Christi venire cupientibus postquam a diacono ex more clamaturn fuisset, ut si quis non posset communicare ab ecclesia exiret, ipse omnibus a quibus impulsarentur temptationibus patefaceret, ut quid quisque cogitationibus⁵ immundæ pollutionis eadem nocte passus fuisset, prædicaret, ac eucharistiam corporis et sanguinis Christi prohiberet accipere, dicens: "Non debet quisque fidelium corpus Christi et sanguinem accipere non mundus." Erat enim divina eruditione repletus, religione insignis, morum probitate pollens, miraculorum exhibitione admirabilis. Erat contemptor sæculi, amator Dei et proximi, et cui vivere Christus erat, et mori lucrum. Docebat unum Deum in tribus personis existere, carnem ex Maria Virgine, causa salutis humanæ, sumpsisse, incrementisque corporibus usque ad perfectam ætatem pervenisse. Ortatur ut virtutibus insisterent, et ab omnibus vitiis et peccatis omnes homines cum omni diligentia se abstrahere procurarent. Dicebat bonam esse castitatem conjugalem, meliorem continentiam vidualem, optimam et angelicæ dignitati consimilem integritatem virginalem. Et ut prædicatio hæc a nullo potuisset contemni,

¹ "Domini et magistri sui", *Bx.*, B., D.

² "pertimescendum", *Bx.*, B., D., E.

³ After "ecclesiam", "supradictæ suæ sanctæ sedis, in qua ipse per viginti octo annos episcopus sedit in honore", etc., *Bx.*

⁴ With this word begins the fragment C.

⁵ "cogitationis vel", C.

docuit debita exhibere reuerentia. uir. uicib; solace. p. uir. anni. t. p. o. a. omni anno
 ad beatu p. genit. mariale cu omib; sibi subiectis p. p. b. Tr. b. s. u. e. b. i. o. n. a. t. i. o. n. i. b. ; & r.
 i. u. n. i. t. i. m. g. e. d. a. b. e. a. t. a. s. t. e. p. h. a. n. i. p. m. a. n. e. n. t. s. a. l. u. t. i. s. i. u. e. r. b. a. a. u. d. i. e. n. t. i. s. q. u. i. e. n. i. e. n. t. & c. l. i. c. i. o
 u. e. n. i. e. n. t. e. s. o. l. u. t. e. r. a. t. c. u. g. a. u. d. i. o. a. d. p. p. a. r. e. m. e. a. b. a. t. ; **R. e. g. i. n. a. m. r. e. c. o. r. d. o. v. s. o. l. a. a. u. d. i. e. n. t. i. s.**
 i. s. t. u. d. s. i. g. n. a. t. **P. l. e. g. o. u. n. d. a. t. e. X. p. o. e. c. c. l. a. r. a. d. i. e.** **A.** H. H. O. x. l. p. o. s. t. r. e. s. u. r. r. e. c. t. i. o. n. e
 d. n. i. n. r. i. i. s. u. x. p. i. i. m. p. u. i. u. e. s. p. a. s. i. a. n. y. e. s. t. a. t. i. s. t. i. o. o. l. i. p. i. a. d. i. s. h. y. d. u. c. t. i. u. s. i. m. g. d. u. o. d. e. c. i. m. g.
 n. i. c. h. i. l. o. m. n. i. t. i. o. o. r. a. n. s. f. e. r. a. t. s. o. l. i. t. o. b. e. a. t. i. s. s. i. m. m. a. r. t. a. l. ; & e. c. c. e. a. p. p. a. r. u. r. e. i. d. n. i. s. h. e.
 x. p. e. c. u. i. d. i. c. i. b. i. l. i. s. p. l. e. n. d. o. r. e. c. l. a. r. i. t. a. t. e. s. & d. i. x. e. r. a. p. a. r. t. i. s. f. i. d. e. l. i. s. s. i. m. e. ; Q. u. i. o. b. e. d. i. s. t. i.
 n. o. c. i. m. e. r. e. t. r. i. s. u. i. u. g. e. t. m. e. t. u. i. c. l. a. r. i. t. a. t. e. q. u. e. n. u. l. l. o. s. i. n. e. c. l. a. u. d. i. t. **H.** o. c. a. u. d. i. e. n. t. i. s.
 s. e. i. s. s. i. m. i. s. d. o. c. t. o. r. s. r. e. p. l. e. t. g. a. u. d. i. o. m. a. g. n. o. d. i. x. D. n. e. u. i. d. e. n. t. s. a. c. t. i. o. n. e. t. u. a. i. t. a. l. e. s. s. u. e. s. s. e. r. a.
 t. u. s. q. u. i. s. i. s. t. e. p. u. l. c. r. a. f. u. e. r. i. r. e. s. u. s. c. i. t. a. t. ; T. u. e. n. i. d. n. i. s. & m. a. g. i. s. t. r. i. s. h. e. x. p. e. f. i. l. i. s. d. i. u. i.
 u. i. q. u. i. d. i. & c. o. g. n. o. u. i. q. u. e. r. e. t. r. i. u. i. q. u. e. d. i. l. e. x. i. q. u. e. s. e. p. c. e. r. n. e. r. e. d. e. s. i. d. a. u. i. U. o. x. t. u. a.
 p. l. e. n. a. d. u. l. c. i. t. u. s. o. m. n. i. u. u. n. i. c. s. t. a. g. l. a. n. t. i. a. a. r. o. m. a. t. u. ; D. e. p. e. c. o. r. d. n. e. i. s. u. p. e. r. s. t. o. r.
 b. o. n. e. i. n. f. a. t. u. a. m. e. l. e. m. e. n. t. a. u. r. u. b. e. a. s. m. e. r. e. c. i. p. i. i. c. l. a. r. i. t. a. t. e. q. u. i. m. e. o. m. n. i. b. ; r. e. d. i. l. i. g. e. n. t. i. b. ;

magnitudo miraculorum cogeat quæ in Christi nomine faciebat. Reddebat enim ut sæpe jam diximus cæcis visum, surdis auditum, claudis gressum, mutis loquelam, ac mortuos revocabat ad vitam. Sunt et alia multa commemoratione digna, quæ per eum Christi gratia cognoscuntur operata, quæ si litteris scribentur, a non credentibus apocrypha dicebantur. Ego vero Aurelianus licet non omnia cognoverim, nec plene didicerim ea quæ ab ipso gesta sunt, antequam ab illo sacri baptismatis unda regenerari meruerim, tamen, postquam ab illo ab inferni claustris supere¹ sum vitæ redditus,² quæque audire relatu discipulorum suorum vel ipsius ore, licet ipse ea referret et multa ac maxima de se celare vellet, vel videre proprio potui usu,³ necessaria tantummodo reticere minime curavi. Sed hactenus de vita deque moribus et conversatione illius loquentes, nunc qualiter de hoc sæculo ad desideratam pervenerit gloriam breviter,⁴ reducam stilum.⁵

Anno .xl^{mo}. post resurrectionem Domini nostri Jhesu Christi, imperii vero Vespasiani Cæsaris tertio, Olimpiadis autem ducentesimæ duodecimæ nichilominus tertio,⁶ orans erat solito beatissimus Martialis, et ecce! apparuit ei Dominus Jhesus Christus cum indicibili splendore claritatis, et dixit ei: "Pax tibi sit, frater fidelissime, quoniam obedisti voci meæ, eris jugiter mecum in claritate quæ nullo fine clauditur." Hoc audiens sanctissimus sacerdos, repletus gaudio magno dixit: "Domine, videns faciem tuam ita lætus sum effectus, quasi a sepultura fuerim resuscitatus. Tu es enim Dominus et magister meus, Jhesus Christus filius Dei vivi, quem vidi, quem cognovi, quem *et* retinui, quem dilexi, quem semper cernere desideravi. Vox tua plena dulcedinis omnium vincit fragrantiam⁷ aromatum. Deprecor, Domine Jhesu, pastor bone, immensam tuam clementiam, ut jubeas me recipi in claritate⁸ quam mihi et omnibus te diligentibus promisisti." Et Dominus ad eum: "Quinto decimo die veniam ad te, karissime frater, et recipiam te cum angelis et prophetis et martiribus, ac turba virginum et confessorum, et statuam te cum fratribus tuis,⁹ et faciam te cum illis regni mei heredem. Hoc audiens sanctus apostolus convocatis *fratribus indicavit eis diem obitus sui imminere, simulque* retulit eis qualiter hoc ipsum a Domino Christo cognovisset. Tunc mittens nuntios per universas regiones occidentis, et provincias Galliarum quas ipse Domino predicando adquisierat, omnes precepit adunari ultimum eis vale fac-

¹ "superne", B.; "superis", C.

² "ab infernis claustris liberatus sum", D.

³ "visu", Bx., B., D.

⁴ "brevis", D.; "breviter", E.

⁵ Here the inserted folio ends with the words "Verte tria folia et lege Anno xl post r.", A.

⁶ "imperii.....tertio" omitted, D.

⁷ Originally "flagrantiam", A.; "flagrantiam", Bx., E.; "fragrantiam", B., D.

⁸ "evehi ad claritatem", Bx.

⁹ Between "tuis" and "et" two or three words have been erased, A.

trus, utriusque scilicet ordinis,¹ simulque benedictionem et peccatorum absolutionem sicut a sancto *Petro* apostolo ipse acceperat² eis daturus.³ Audientes autem universi populi quos ipse ab errore ad veram reducere erat viam, quique illum videre meruerant, vel etiam relatu insignia conversationis ejus gesta audire potuerant, cum ejulatu magno ad eum venire cœperunt⁴ populus scilicet Pictavensium, ac Bituricensium, et Arvernorum seu Uvasconum, vel Gothorum, et aliarum⁵ multarum gentium, quæ erant per circuitum cupientes⁶ salubria prædicationis ejus verba ac benedictionis munia, antequam ab illis auferretur, accipere. Itaque *beatus* apostolus, postquam a domino carnis, ut diximus, se cognovit absolvendum vinculis, perseveravit instanti prece in afflictione positus, in jejuniis assiduus, in continuis vigiliis, ac inintermissis orationibus. Statuto tempore noctis post modicam pausationem, qua scilicet paululum fessos recreabat artus surgens ad orationem usque in horam secundam precum⁷ et laudum domino reddebant vota. Tunc deinde in ipsa hora secunda offerens sacrificium domino pro se et pro omnibus quos Christo adquisierat, postea prædicabat assidue usque ad vespere, sicque percipiebat, incumbente jam nocte, arduam sibi impositam victus alimoniam, panem scilicet et aquam. Appropinquante vero die sui obitus, rogantibus se⁸ omnibus qui ibidem erant congregati ut exortationis verba illis proferret antequam ab hoc sæculo ad regnum transiret æternum, perrexit foras civitatem ad portam quæ dicitur Calcinea, ibique sermonem omnibus proposuit qualiter Deum colere deberent, trinum videlicet in personis, unum in essentia divinitatis, patrem scilicet ingenitum, filium a solo patre genitum, Spiritum vero sanctum a patre filioque procedentem. Narrabat etiam magistri sui Jhesu Christi baptismum, jejunium, temptationem, quam a diabolo ferre voluit. Intimabat ejus doctrinam quam ab ipso audierat, replicabat miracula quæ illum facere viderat, et quomodo per omnes actiones verum Deum verumque hominem se monstraverat, declarabat. Moralitatem quoque talem docebat, qualem⁹ in lege et prophetis scriptam certissime noverat per omnia, et euangelizans *aliorum* apostolorum approbat instituta qui a domino fuerant docti, videlicet ut *Deus* diligeretur toto corde, tota mente, dicebat, et hoc unusquisque impenderet proximo quod sibi vellet impendi ab illo. Ostendebat qualis esset humilitas, quia per humilitatem illuc pervenitur unde angelus superbiendo cecidit, qui similem se esse voluit altissimo. Replicabat quomodo

¹ Originally "hordinis", but "h" erased, A.

² "sicut a Christo acceperat", D.; "sicut cum Petro et aliis apostolis a Christo acceperat", E.

³ Here B. ends.

⁴ A folio is here missing, C.

⁵ "precem" originally, A.

⁶ "sibi" originally; but "bi" erased, and "i" changed to "e", A.

⁷ "qualis in lege et prophetis scripta tenebatur et evangelicis atque apostolicis approbatur institutis videlicet", etc., D.

⁸ "cœperant" originally, A.

⁹ "capientes" originally, A.

filius Dei carnem ex Virgine semper Maria assumens humilis et pauper in mundo factus est, ut nos sua paupertate ditaret, et humilitate ad celestia scandere doceret. Hæc enim virtus, hoc est, humilitas cunctas congregatas virtutes conservat. Admonuit¹ vero hanc esse quam prædicabat sanam et apostolicam doctrinam, et ipsam *eandemque* cæteros apostolos veritatis per mundum predicare quo erant tunc dispersi et ut hospitalitas *ab omnibus* minime oblivisceretur ammonerat quia per hanc dicebat probatum esse multos domino placuisse, etiam angelis hospitio receptis. Dicebat qualiter dominus post resurrectionem a *duobus* discipulis in Emmaus euntibus advesperascente jam die in hospitio receptus atque in panis fractione est agnitus, quando aperuit illis sensum intelligendi scripturas. In iudicium quoque venturum dominum hanc compensationem suis fidelibus repromisisse dicebat, ut se in hospitium et peregrinorum habitu dicat fuisse susceptum, *ac per hoc* parem remunerationem illis collaturum. Exortatus est præterea Sanctus Martialis ut karitatis opera cuncti amare studerent, quia karitatem² operire adstruebat multitudinem peccatorum, et sine illa quisquam aliquid boni facere non valet, quia hanc esse virtutem dicebat, in qua tota lex pendet et prophetæ: et qui in illa deliquerit reum et prophetarum et legis esse testabatur. Docuit etiam qualiter sancte et caste vivere deberent, de omnibus *operibus* suis æquissimo iudici se rationem reddituros cognoscerent. Avariciam quoque omnimodis execrandam testatus est, præcipiens divitibus non sperare in incerto divitiarum, sed in Deo ponere spem suam, sæpe debere ad memoriam illos reducere testabatur exemplum purpurati divitis et ulcerosi lazari, qui micas negando panis, stillam non promeruit præcipere aquæ. Hæc et multa talia per totum diem cum disseruisset, urgente jam illum nimia vi febrium populis benedictionem dicens: "Omnipotens Deus sua vos gratia benedicat, et sensum vobis *sapientiæ* salutaris infundat, amen. Katholicæ fidei documentis enutriat, et in bonis operibus perseverabiles reddat, amen. Gressus vestros ad vitam dirigat, *viamque* pacis vobis et caritatis ostendat, amen." Cumque omnes respondiissent "Amen," iterum conversus ad eos dixit: "Benedicat vos dominus et custodiat vos,³ et misereatur vestri. Convertat vultum suum super vos, et det vobis pacem, quod ipse præstare dignetur, qui vos de limo terræ formavit et pretioso sanguine redemit, cuius potestas permanet in sæcula sæculorum." Cumque rursus omnes respondiissent "Amen," conversus ad dominum dixit:⁴ "Domine Jhesu Christe, pastor bone, commendo

¹ "Admonuit etiam ut juxta apostolicam sententiam hospitalitas minime ab omnibus oblivisceretur quia per hanc multi probantur domino placuisse", etc., D.

² "karitas operit", with "adstruebat" omitted, D.

³ "illuminet faciem suam super vos et misereatur vestri", D.

⁴ The next seven lines omitted, the sentence running, "Commendo tibi, Domine, populum tuum quem glorioso", etc., D.

tibi oves, quas, beato Petro nuntiante, mihi tradidisti, et¹ nunc per ipsam eas tibi custodiendas committo,² ut per meum ministerium habeant ipsum communem pastorem, cui præcipue pascendas oves tuas tradidisti. Domine³ Jhesu Christe, qui spiritum sanctum tuum de cælis a patre nobis misisti, iterum commendo tibi populum tuum, quem tibi gratia tua per aquam et spiritum sanctum regeneratum adquisivi, et quem glorioso redemisti sanguine, ut sit tibi populus peculiaris, et tu sis ei defensor et custos indeficiens per infinita sæcula sæculorum." Completa igitur benedictione ac prædicatione portari se in oratorium, quod ipse in honorem beati Stephani⁴ dedicaverat, ibique⁵ exitum suum in cinere et cilicio recubans, genibus flexis, et manibus in cælum intentis hujusmodi fudit⁶ orationem: "Tu, domine, magister meus, Jhesu Christe, qui dixisti mihi ut tibi serviens uxorem non acciperem sed totus tibi vacarem,⁷ et usque in hanc horam custodisti cor meum et corpus meum ab omni pollutione, qui in hanc provinciam propter te, Christum filium Dei vivi, ad annuntiandum me misisti, et in tribulationibus non me dereliquisti, et pauperem me propterea esse voluisti in terris, ut a te remunerarer in cælis, scis quia indigens et peregrinus in laboribus et periculis actenus sum conversatus in loco quo me venire jussisti, ut fides mea non periret, et spes in te habita non confunderetur.⁸ Observavi primam et secundam et tertiam vigiliam, ut a te invitatus tecum ad nuptias epularer, ac perpetuo gaudere possem. Dirige, Domine, iter meum ad te, et diabolus non intendat in me, sed lumine tuo obscurantur oculi ejus et obticescat⁹ os ejus ne ad me valeat appropinquare, vel cursum meum ad te pergenti suo conamine perturbare. Aperi mihi pulsanti janua[m] vitæ, magister meus Christe, et circumda me gloria tua, *pastor benigne*, ne de me præsumat inimicus humani generis gaudere." Hæc dicens, ad ultimum perveniens hujusmodi ad dominum fudit orationem dicens: "Domine, Jhesu Christe, magister bone, quem semper dilexi, in manus tuas commendo spiritum meum." Cunctus vero populus e diversis provinciis congregatus flebat sine cessatione, et orabat gemitibus et lacrimarum singultibus, usque ad cælum vociferans, discrimen sibi pro amisso pastore ad futurum pertimescebat. Ipse autem omnibus flentibus innuens¹⁰ manu ut silerent, dixit: "Tacete. Numquid non auditis quantæ veniunt laudes de

¹ From "et" to "iterum commendo tibi" omitted, and "conserva ergo" before "populum tuum", *Bx.*

² Here C. recommences.

³ "Domine.....commendo tibi" omitted, and "conserva ergo" before "populum", C.

⁴ "prothomartiris consanguineique sui construerat atque dedicaverat", *Bx.*, C., D., E.

⁵ "fecitque ibi", *Bx.*, C.; "fecit ibique", D., E.

⁶ "fundens", *Bx.*, C., D., E.

⁷ "confundar" originally, A.

⁸ "tabescat", C.; "obmutescat", D.; "obticescat", E.

⁹ "intuens" originally, A.

¹⁰ "militarem", D.

cælo? Certe dominus venit sicut promisit." Ad hanc vocem, continuo lux magna refulsit in eodem loco quasi septemplex jubar solis ibi resplendisset, et vox audita est dicens: "Egredere, benedicta anima, de corpore, quia de longinquis regionibus advenisti, ac voci meæ obediens parentes et patriam dereliquisti, et me secutus fuisti, eris jugiter per longitudinem *dierum* mecum in claritate quæ nullo fine clauditur." Post hanc vocem ab omnibus auditam, simul cum ipso splendore perrexit ad dominum .ii. kal. *Julii*, videntibus omnibus qui aderant, ac Deum glorificantibus. Angelorum enim concentus iterum auditus est, dicens: "Beatus, quem elegisti et assumpsisti, domine, habitabit in atriis¹ tuis in sæcula sæculorum." Cumque diei hora in crastinum tertia advenisset, tetigit feretrum ejus paralyticus quidam nullius membrorum suorum potestatem habens et statim sanus factus est. Quod videntes cuncti qui aderant populi cœperunt glorificare Deum, qui fidelibus suis tam ingens contulit beneficium, ut carne soluti in carne positos sanent et malesanos² sanitati restituant. Cum vero ad sepeliendum corpus illius deferretur in hora egressionis ad basilicam Sancti Stephani protomartiris, cæli aperti sunt, viamque omnibus apertione sua ostenderunt qua membra beati viri tumulanda deferri debuissent. Semper enim illis pergentibus aperiebantur usque ad locum sepulturæ. Quantus ibi fletus, quantus innumerus populorum luctus, quantus clericorum et laicorum extitit gemitus, nec si mille haberem linguas edicere valerem. Conveniebant præterea ad exequias sepulturæ multi demoniaci et cæci ac diversis infirmitatibus oppressi, qui ad eum videndum ex longinquis regionibus *advenerant*, licet illum minime videre potuissent.

Beatus autem Alpinianus *antistes*,³ accipiens sudarium sancti viri tangebatur infirmorum corpora et ad Christi invocationem omnes sanitati reddebat. Nullus enim infirmus sudario beati Martialis fuit tactus, qui non continuo recesserit sanus. Inter reliquos vero infirmos qui e diversis partibus adfuerunt, non debemus silentio tegere hydropicum quendam ex Tolosana civitate advectum comitante se seno cæcorum numero cum demoniacis quattuor, sequenti die post obitum beati Martialis ad sepulchrum illius representatos. Quos videns beatus Alpinianus, more solito, accepto sudario sanctissimi Martialis et imposito super eos cunctos restituit integræ incolumitati. Multa vero et innumera per *eundem apostolum*, postquam tumulariam meruit sepulturam Christi clementia operata est miracula, quæ, si scriberentur multorum voluminum comprehenderent summam, ac per hoc ab infirmis intellectibus apocrypha dicerentur. Nos vero quantum certissime scire potuimus, necessaria hæc tantum ad ecclesiam roborandam silentio tegere nequimus, licet non omnia ad liquidum prosecuti fuerimus quæ de tam

¹ "tabernaculis", *Bx.*, C., D., E.

² "male habentes", D.

³ "discipulus ejus clarissimus sanctitate", *Bx.*, C.

præclaro Christi amico dici debuerant.¹ Sed fortassis cui ista non sufficiunt, nec ampliora si scriberentur sufficerent volumina. Adsit nobis ille de se loquentibus² qui in urbe *Lemvicensis*³ extitit pastor pius, ut orationibus ejus muniti hereditatis æternæ mereamur participes adscisci sanctorum collegio⁴ in regno⁵ æterni et vivifici regis Jhesu Christi Dei et Domini nostri, cujus regnum et imperium sine fine permanet in sæcula sæculorum. Amen.

EXPLICIT *Vita Sancti Martialis Apostoli et Confessoris.*

NOTE IN CORRECTION OF THE REPORT OF THE
PROCEEDINGS OF THE WEYMOUTH CONGRESS,
ON FRIDAY, AUGUST 25.

I TAKE the earliest opportunity afforded me by the resumption of the meetings of the Association, to correct the report of some observations attributed to me on the visit of the members to Piddletown Church and Bere Regis Church on Friday, August 25, during our Weymouth Congress in 1871, and which have been printed in the *Journal* of the Association for September last, in the account of the proceedings, pp. 286, 294.

In my remarks on the effigies in Piddletown Church, I find, "as to the distinguished persons represented by the effigies, Mr. Planché declined to speculate, beyond suggesting the *Badways* or the *Montaoutos*." I, of course, presume that the extraordinary name of *Badways* is a clerical error, as I can scarcely believe that the mistake originated with the reporter. The family I named was that of *Redvers*, of whom were the great Norman Earls of Devonshire, and who held land at and in the neighbourhood of Piddletown.

A few lines further down, in the same page (286), occurs a more serious inaccuracy. Speaking of the *Martyns*, I am reported to have "commented on the absence in *Hutchins* of the pedigree of the family, and corrected the county historian on several points, showing that even in the latest edition of his work there were some obvious errors." It is impossible I could have commented on the absence of the pedigree, as at that time I had never looked for it, not being aware, previously to my arrival at the church, that I should be required to speak

¹ "de tam egregio confessore dicenda fuerant", D.; "de tam præclaro et magnifico apostolo d. f. E."

² "de secularibus", *Bx.*

³ "in orbe", *Bx.*, C.

⁴ D. here leaves St. Martial, and takes up the life of Alpinianus, his companion, continuing it down to his death.

⁵ "in regnum Domini nostri Jhesu Christi cui est gloria in s. s. c. E."

on the subject ; and as to correcting the county historian, and alluding to obvious errors in the latest edition, I am quite certain that I could not have done so as respects Piddletown Church, or anything in that locality, for the same reasons ; my study of Hutchins having been strictly limited to the subject of my paper on the family of Robert Fitz Gerald (pp. 113-122), to which no allusion was made on that occasion.

At Bere Regis I certainly did, as stated at p. 294, express some doubts of the figures in the roof being those of the twelve apostles, and was inclined at first to support the vicar's opinion, that one of them was intended to represent Cardinal Morton ; but on subsequent more minute examination, assisted by a glass, I satisfied myself that the figure in question represented a pilgrim, and not a cardinal ; and pointed out not only the absence of the tassels, by the number of which the cardinal's hat is distinguished from that of a bishop or an abbot, but that there was a scrip appended to his girdle, on the right side, which decided the question. I therefore considered the received opinion to be a correct one, as it was usual to represent one of the apostles (James the Less) in the habit of a pilgrim ; and as we could identify another figure by the key and the crown to be St. Peter, there could be little question that the other ten, if they could be closely and critically examined, might be identified. The newspaper report mentions my remarking "there was a verge by the side," but not the conclusive inference I drew from it.

The long and unfortunate illness of our Editor prevented me from seeing the proofs of this portion of the *Journal* before it went to press. It is hard enough to be called on at a moment's notice to descant upon objects which you look upon for the first time, without having such observations as you may venture to make under the most disadvantageous circumstances, either misconstrued or utterly (however unintentionally) misrepresented.

That many passages in Hutchins' *History of Dorsetshire* are unsatisfactory, and open to dispute, there can be no question ; but taking the magnitude of the work into consideration, the archæologist of the present day would be most ungenerous who should comment harshly or irreverently on its shortcomings. The new edition I am not competent at present to give my opinion upon, and therefore may fairly object to be represented as its censor.

J. R. PLANCHÉ.

Proceedings of the Association.

NOVEMBER 27TH.

H. SYER CUMING, Esq., F.S.A. SCOT., V.P., IN THE CHAIR.

THE election of the following members was announced :

- L. The Earl of Dartmouth, Patshull, Wolverhampton
- Robert Percy Walker, Esq., Cleveland Place, Tettenhall Road,
Wolverhampton
- B. Hicklin, The Holmes, Wolverhampton
- Edwd. Viles, Esq., Pendrye Hall, Codsall Wood, Wolverhampton
- The Rev. Hope Edwardes
- Horman Fisher, Esq., Tong
- Captain Shaw Hellier, Wolverhampton
- Major Thorneycroft, Tettenhall, Wolverhampton
- Frederick J. Chester, Esq., The Elms, Clapham Common
- Robt. Day, Esq., F.S.A., M.R.I.A., Rock View, Montenotte, Cork
- The Earl of Bradford
- C. Minton Campbell, Esq., Stoke-upon-Trent
- Right Hon. C. P. Villiers, M.P.
- W. Weguelin, Esq., M.P.
- Robert Merriman, Esq., Marlborough
- W. Harrison Ainsworth, Esq.
- Rev. Thomas S. Curteis, Southampton
- Samuel Vincent, Esq., Sussex Villa, King Edward Road, Hackney
- Miss Burne, Summerhill House, Newport, Salop
- H. Ward, Esq., High Sheriff of Staffordshire
- J. Ford, Esq., Mayor of Wolverhampton
- Rev. T. R. Finch, St. Mary's, Stafford.

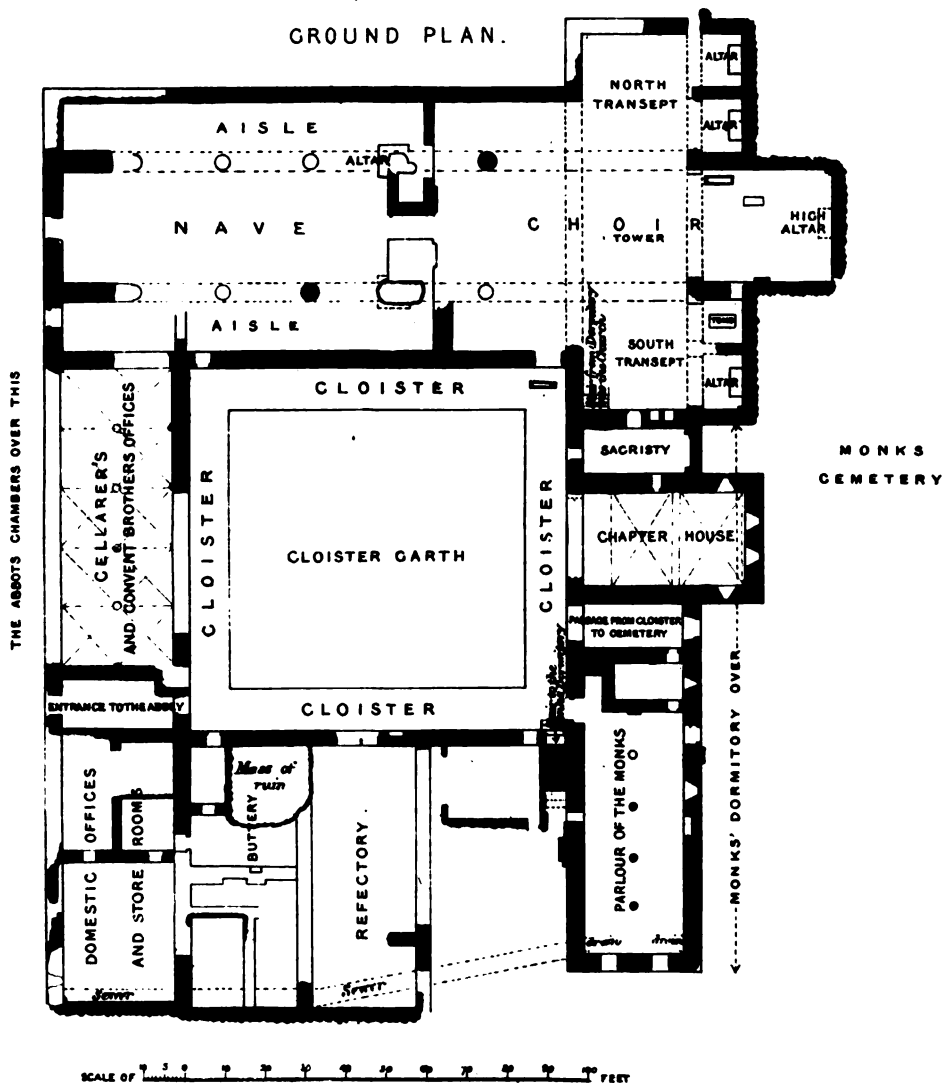
Thanks were returned for the following presents :

- To the Society, Cambrian Archæological Association, for Journal, Nos. X and XI, Fourth Series. 8vo. London, 1872.*
- „ „ Canadian Society of Science, Literature, and Art, for vol. xiii, No. 4. 8vo. Toronto, 1872.
- „ „ East India Association, for Journal, vol. vi, Nos. 1 and 2.

THE CISTERCIAN ABBEY OF BINDON, DORSETSHIRE.

PLATE 20.

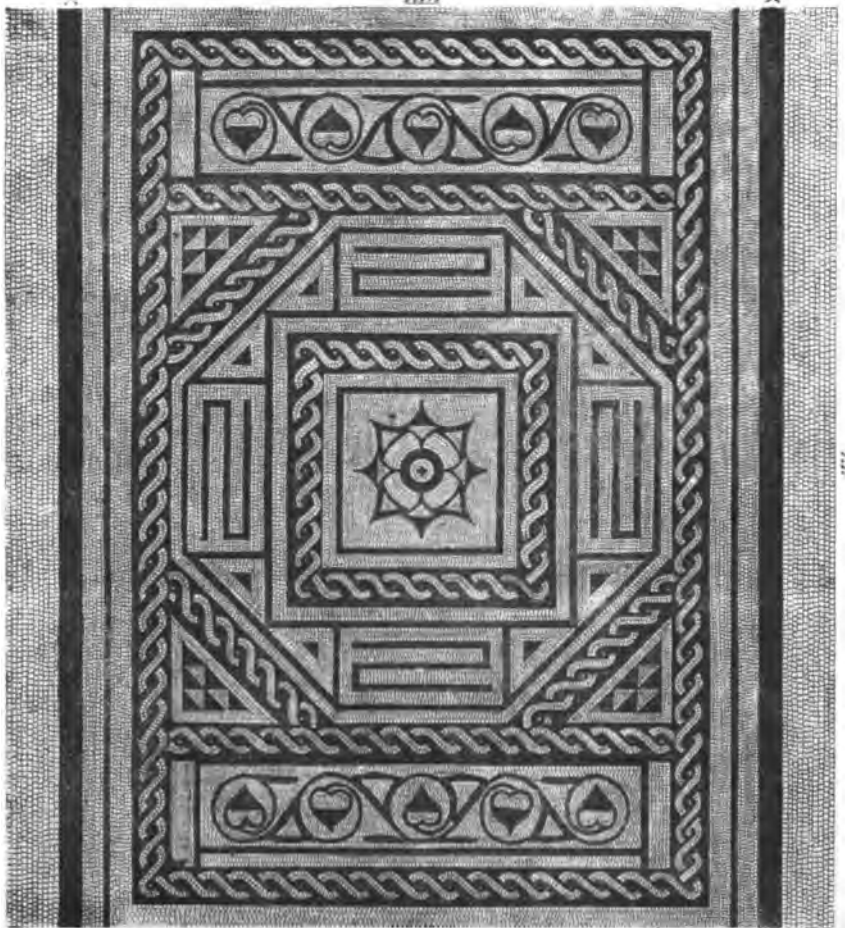
GROUND PLAN.



PLAN of TESSELATED PAVEMENT FOUND IN

ARMAN VILLA

AT PRESTON NEAR WEYMOUTH



Butly three-fourths of the design which is here shown in its perfect condition remains in situ. The design is distinctly in one corner as here reproduced in the accuracy of the perfect portions.

EXPLAN.

SEE PAGE 34

SCALE OF 1" = 1' 0"

A portion of the Tessella here shown dark are of red material in the original, viz. the two bands at X X, the tessella forming one edge of the guilloche, the masses in the heartshaped leaves, on their stems, and in the central flower; the outline in portions. The rest of the work is in a dark or nearly black material.

To the Society. Royal Archæological Institute, for Proceedings, No. 113. 8vo. London, 1872.

„ „ Royal Historical and Archæological Association of Ireland, for Journal, vol. ii, No. 10, Fourth Series. 8vo. Dublin, 1872.

„ „ The Northern Society of Antiquaries, for Parts 1, 2, 3, of Aarbøger, for Nordisk Oldkyndighed og Historie, 8vo, Copenhagen, 1871; and Part 1, 8vo, Copenhagen, 1872. Also for Mémoires de la Société Royale des Antiquaires du Nord. New Series. 8vo. Copenhagen, 1870 and 1871.

„ „ Smithsonian Society for Annual Report. 8vo. Washington, 1871.

To the Author, John Evans, Esq., F.R.S., F.S.A., for Ancient Stone Implements, Weapons, and Ornaments, of Great Britain. 8vo. London, 1872.

„ „ Seyed Ahmed Bahadoor, C.S.L., for Essay on Dr. Hunter's "Our Indian Mussulmans.—Are they bound in Conscience to Rebel against the Queen?" (*Printed for private circulation.*) 8vo. London, 1872.

To the Autotype Company, for Ancient Sculptures in the Roof of Norwich Cathedral, by the Rev. Edward Meyrick Goulburn, D.D., Dean of Norwich. Part II. Imperial 4to.

The Chairman adverted, in feeling terms, to the serious illness, and great services to the Association, of Mr. J. W. Baily, who had, although in a most critical state, with his usual kindness and consideration, sent for exhibition a valuable assemblage of *ficilia*, etc., exhumed during last September in Queen Victoria Street.

In point of age, the earliest of these remains are portions, as Mr. Cuming remarked, of two crania of the *bos longifrons*, with the horn-cores in a very perfect condition. Several other skulls of this extinct British ox were met with in this locality, and are preserved in Mr. Baily's collection.

Most noticeable among the *ficilia* are three fine vessels of Samian ware, the largest being a *patera hederata*, the ivy-leaf being on the rim. The other two examples belong to the *sinum* class, one being embellished with figures of animals of unusual size, the other with scrolls and volutes of much elegance.

Equally fine in their way are three Durobrivian *pocula*, the body of the largest being adorned with a hunting subject, the deer being portrayed with much spirit. The two other tall cups are less ornate in character, one having a somewhat melon-shaped body; the body of the other being compressed at the sides, to permit a firmer grip of the *poculum* while being lifted to the lips.

The Upchurch ware finds a good representative in an *olla* decorated

with dots of *barbotine* arranged in square groups, a highly metalloid lustre pervading the whole surface of the urn. An *olla* of the fourth century presents a strong contrast in contour, paste, and colour, to the foregoing *ficilia*, and is undoubtedly of British origin, its ample mouth showing that at this period the calcined bones of the defunct were deposited in the urn in rather large fragments.

Of all the vessels produced, the most novel in type is one which may be described as an *ampulla*-shaped jar, convex at bottom, and with the sides contracting as they rise towards the broad mouth, just beneath which projects a short tubular spout. This rare vessel was exhumed at no great distance from one of similar form that was found near the Bucklersbury Pavement in 1869. The latter specimen (as well as one with three loop-handles, mentioned in our *Journal*, xxvii, p. 160) is unglazed, whereas the present example would seem to have been partially covered with a plumbiferous glazing. In the Cuming collection is a broad-mouthed *olla* with rounding base, the interior of which has been glazed; and this was certainly discovered, with Roman remains, on the site of the New Post Office, St. Martin's-le-Grand, in 1824. Examples of the kind of pottery here described require careful consideration before their date can be determined with confidence; but there is reason to believe that they were wrought in the fourth century.

The latest object sent by Mr. Baily is a censer or fuming-pot of the sixteenth century, of similar character to those described in this *Journal* (xv, p. 280). The paste of this vessel is of a yellowish hue, and its surface is partly covered with a bright green glaze.

Dr. Kendrick sent for exhibition a curious piece of embossed *appliqué* needlework on white satin, 14 ins. in height by 18 ins. in width. In the centre is an oval border, $6\frac{1}{4}$ ins. high by $8\frac{1}{4}$ ins. wide, enclosing the story of Hero and Leander. In the distance is a city with a lofty square tower, on the top of which stands Hero, torch in hand, whilst beneath Leander swims through the Hellespont. This distant scene is by night; but, in advance, the sun darts down its illumining rays, and in the foreground lies the corpse of Leander. Cupid sits near him in sorrow; and weeping friends gaze on the defunct lover from the opposite bank, on the dexter side of the picture. Above the oval is a building of Oriental character, with a large tree on either side. On the dexter side of the oval stands a gentleman, on the sinister a lady, both being in the costume of the time of Charles II; and these effigies, in the opinion of some, are intended as representations of the monarch and his queen, Katherine of Braganza. Beneath the oval picture are a waterfall and basin, flanked by a stag and lion, both couchant. In each corner of the work is a large flower; and dispersed about are birds of divers sorts, a dog, rabbit, snails, butterflies, with fruit and flowers. Beneath the dog is the letter M, and beneath the rabbit G,

which may be the initials of the Christian and surname of the ingenious worker of this elaborate production.

Mr. H. Syer Cuming said that the rich and curious piece of needlework exhibited by Dr. Kendrick once formed the front panel of a coffer of the time of Charles II, during whose reign this species of decoration was held in high esteem. Embossed *appliqué* needlework is believed to have originated in France, towards the close of the sixteenth century, and to have been practised in England as early as the reign of James I. In our *Journal* (i, p. 54) is a notice of a suit of bed-hangings of black velvet, decorated with prominent *appliqué* work, and with the date 1616 embroidered on the headcloth. In vol. xvi, p. 317, is an account of a piece of French embroidery, of the first half of the seventeenth century, representing a bust of the Virgin Mary, in which the accompanying cherubs' heads and other accessories are wrought in relief. And in the same volume (p. 336) are descriptions of two pieces of *appliqué* embroidery, of the seventeenth century, on white satin, representing King Solomon seated in his tent, and welcoming the Queen of Sheba.

Our late member, Mr. Christopher Lynch, possessed several curious examples of needlework *appliqué*. One piece represented three male figures, in the dress of the early part of the seventeenth century, standing close together, as if forming a portion of a procession. Among other decorations on another specimen appeared two effigies much resembling those on Dr. Kendrick's panel, which were considered to be those of Charles II and Katherine of Braganza. It is these two pieces which are mentioned in our *Journal*, vi, p. 85.

Mr. Cuming closed his remarks by the exhibition of an elegant little cassolet of wood, the top, front, back, and ends being covered with white linen decorated with highly raised embossed *appliqué* representing flowers, leaves, etc., of yellow, green, blue, pink, and crimson silk, outlined and intertwined with gold twist, and edged with gilt spangles. These *emblemata*, as the Romans would have termed them, are not wrought in stitchery, but moulded, and then faced with pieces of silk, in the manner practised by the Japanese from time immemorial. This cassolet is reported to be of French origin, of the time of Louis XIII.

The Rev. George Heron, M.A., incumbent of Carrington, Cheshire, transmitted for exhibition a collar worn by King Charles I. It is made of a piece of fine white linen or cambric, 30 ins. long by 8 broad, sloped out to fit the neck, and shaped to the shoulders by twelve narrow plaits; and secured to a band, 15½ ins. long by 1 inch wide, fastened at the throat with two little globose linen buttons. On the inside of this band is a crown, and the words, "A gift from King Charles y^e 2: 1660," done with pen and ink. The pedigree of this interesting relic is well established. It was given by the son of the martyred monarch

to a member of the Byrom family, and at length came into the possession of one of their descendants, a Miss Atherton, who presented it to its present owner.

Mr. H. Syer Cuming said that in our *Journal* (xx, p. 332) is described an embroidered cambric scarf, or neckcloth, worn by King Charles I on the morning of January 30, 1648, and that no doubt could be felt respecting the truth of the statement that the collar now before the meeting once belonged to the same ill-fated sovereign. It was clearly of his time; and innumerable portraits exist of the King, in which he is represented with such a falling band spreading over the steel gorget of his armour. The Byroms were just the race to preserve a relic of this kind with religious care. Strongly attached to the royal cause, they remained faithful to the house of Stuart through all the adversities which overwhelmed it; and Dr. John Byrom of Manchester was counted one of the chief Jacobite bards of the last century.

Mr. Cuming went on to say that he would take the present opportunity to exhibit a portion of a garment which had been worn by King Charles I, and long preserved in the Lathom family. The garment, of which he produced a part, was a doublet, or waistcoat, made of rather thin silk; the field of which is black, decorated with a pattern consisting of perpendicular lines of acute ovals of a pink colour, bordered on alternate sides by an undulating yellow beading. The condition of the silk indicates that the vest had been much worn. The relics here described are interesting additions to the remains of the royal wardrobe already noticed in our *Journal*.

Mr. E. Roberts exhibited five curious steel knives, a pin, and the clasp of a purse, all (with one exception, the date of which was uncertain) of the sixteenth century, found on the banks of the Thames.

Mr. Gordon M. Hills, Hon. Treasurer, exhibited on behalf of the Rev. J. F. Hodgson, of Staindrop, a photograph of a curious tombstone discovered six or seven years since under the floor of the tower of Monkwearmouth Church. It is a splendid specimen of a cross in relief, and with the following very perfect inscription incised in the field, HIC IN SEPULCRO REQUIESCIT CORPORE HEREBERIGHT PRB. The Treasurer drew attention to the fact remarked by Mr. Hodgson, that the name HEREBERIGHT is not the name to which originally the monument was inscribed. Where this name is cut, the stone has been sunk away, so as to obliterate an earlier name, before the name of Herebricht, the priest, was cut. Mr. Hills agreed with Mr. Hodgson, that the stone, as originally cut, was nearly coeval with Benedict Biscop and the Venerable Bede. Mr. Hodgson has offered to the Association a full and completely illustrated account of the antiquities of the church of Monkwearmouth, which Mr. Hills believed will show that the building is coeval with Bede, and the most valuable example of early architecture in Britain.

Mr. Hills also laid on the table, for examination by the members, two volumes which had been placed in his hands, for exhibition, by R. Stainbank, Esq., of the celebrated Whitechapel Foundry, containing legends and inscriptions on ancient bells. They were taken from rubbings selected by Mr. Stainbank, and were copied in facsimile by Mr. William Kimber. They commence from A.D. 1296, and are most carefully and beautifully executed.

Mr. J. W. Grover read a paper, "On a Roman Villa at Teston, Kent," accompanied by a plan, both of which will appear in a future number of the *Journal*.

Mr. Roberts said that the apsidal apartment to which Mr. Grover had called attention might have been designed to receive a couch for persons to sit upon while in the *sudatorium*.

Mr. George R. Wright proposed that a letter should be written to the family of Mr. J. W. Baily, expressive of the deep sense of obligation which the Association felt under to that gentleman, the sincere sorrow with which they had heard of his alarming illness, and their heartfelt wishes for his ultimate recovery. The motion was carried unanimously.

Mr. J. W. Grover called attention to the following extract from a report of the proceedings of the Court of Common Council, on Thursday, 23rd Nov., in reference to "Cæsar's Camp" at Wimbledon :

"'CÆSAR'S CAMP.'—Mr. John T. Bedford moved that it be referred to a committee to consider the expediency of preserving 'Cæsar's Camp' as an open space for public recreation and enjoyment ; and with directions to the committee to place themselves in communication with the proper authorities, to ascertain upon what terms and conditions this may be accomplished, reporting to the Court from time to time. Mr. Bedford dwelt on the great historical interest which attached to the Camp, and on its being situated, moreover, in a position commanding charming views of a wide sweep of country all round. He was sorry to say the Camp was in some danger of being appropriated to building purposes, unless some well-directed effort was made by a body like the Corporation to preserve it. The motion was seconded by Mr. R. N. Philipps, F.S.A., and after some slight opposition was agreed to."

The members present unanimously expressed the pleasure they felt that one of the members of the Council of this Association, Mr. R. N. Philipps, had been instrumental in bringing about so desirable a conclusion ; and earnestly hoped that, whatever might be ultimately determined upon with regard to Wimbledon Common, "Cæsar's Camp" might be permitted to remain intact.

11TH DECEMBER.

H. SYER CUMING, Esq., F.S.A. SCOT., V.P., IN THE CHAIR.

The election of the following member was announced : F. K. Glover, Esq., The Chesnuts, Beckenham.

Thanks were returned for the following present :

To the Society, Cambrian Archæological Association, for Journal, No. XII, Fourth Series. 8vo. London, 1872.

Mr. G. R. Wright, F.S.A., exhibited, on the part of John Grey, Esq., Q.C., two sixpences, Henry VIII, *silver* ; three sixpences and one three-penny piece, Elizabeth, *silver* ; two halfpennies, James I ; eight halfpennies, Charles I. All from the site of the New Law Courts, Strand frontage.

Mr. C. Hart exhibited an object which he said he had brought with him from Ravenna (Plate 22). It is of engraved ironwork, Italian, and probably of the early part of the seventeenth century. It is about 2 feet 3 inches in length, and has, passing through the perforated work at the top, four iron rings ; the two larger being 7 inches, the two smaller 4 inches, in diameter. Mr. Hart said that it had been suggested to him that it might have been used as a jingle for a yoke of oxen ; but it was the general opinion of the meeting that it was a processional cross, and that the rings, by the jingling sound produced by them, were designed to serve the purpose of bells.

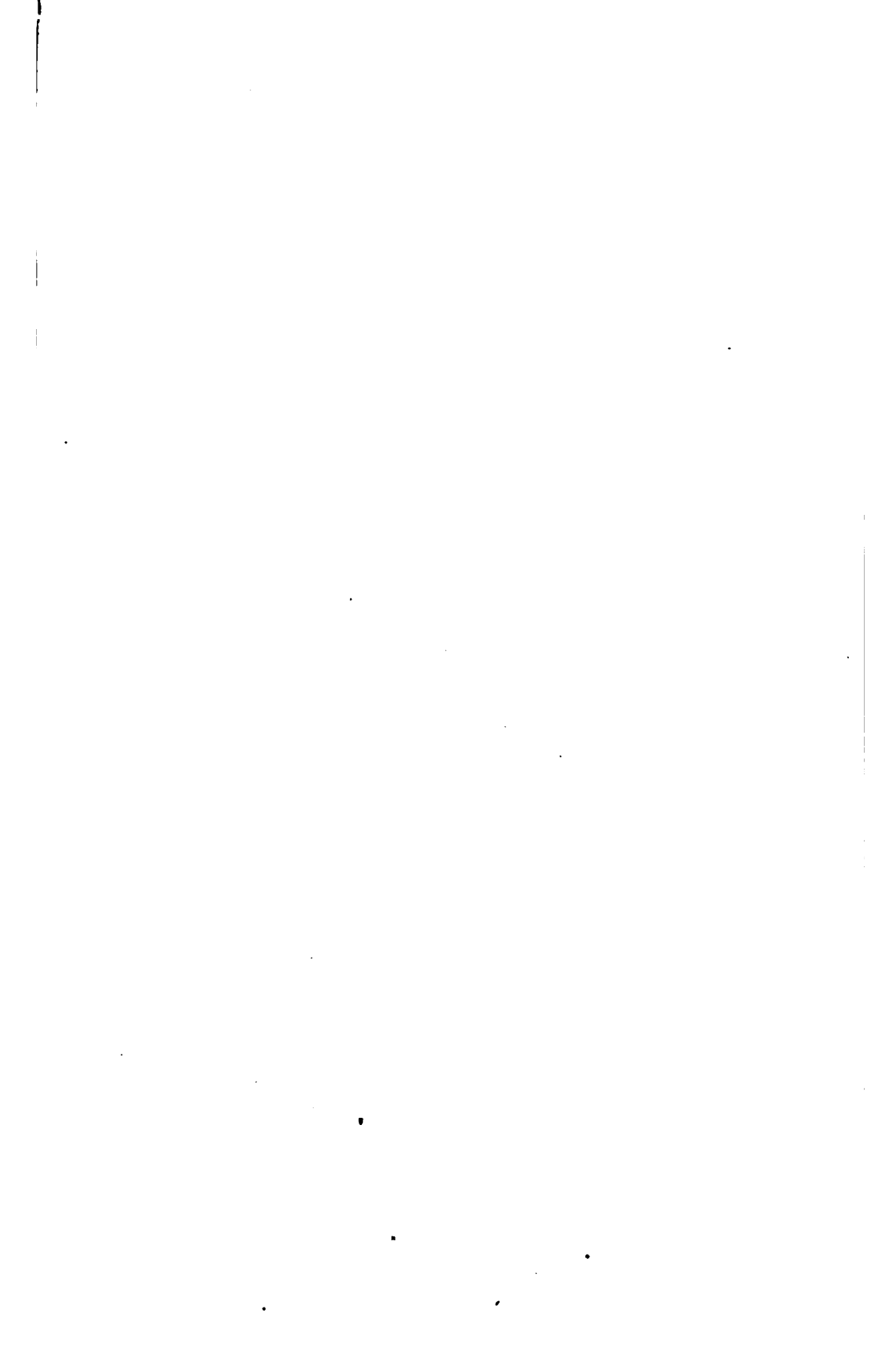
Mr. Gordon M. Hills exhibited two photographs, sent to him by M. Roessler, of mosaics from the Roman pavement at Lillebonne, which has been described by M. Roessler, and is figured already in the *Journal*, vol. xxvi, pp. 340-50. Mr. Hills also exhibited, on the part of Mr. Warren of Ixworth, an onyx cameo of the last century, and a British or so-called "Druid" bead of blue glass.

Mr. E. Roberts, F.S.A., Hon. Sec., exhibited the following objects : three specimens of bone implements notched and pierced. They are variations from the ordinary run of bone handles (?), of which so many have been produced, and are more than usually cut away at the sides. A dark green glass bottle, long necked, of the seventeenth century, stamped with a shield bearing the following coat : on a chevron humet-tée, three bezants, a crescent in chief. Two pieces of Roman green glass. A small piece of porcelain, glazed dark lead colour, with a thumb-loop on one side. An iron inkstand of the seventeenth (?) century, with a wooden plug capped with iron. A silver-gilt covering to the wooden handle of a knife, sixteenth century. All from Cannon Street.

Mr. T. W. Baily exhibited the following articles : leaf-shaped iron sword, from site of 112, Fenchurch Street, June, 1872. British. Two

PLATE 22





daggers : one from the excavation in Queen Victoria Street (south side), where the triple row of piles was discovered, July, 1872; the other *circa temp.* Philip and Mary. Prycke-spur, Queen Victoria Street (south side), June, 1872. Châtelaine (? Saxon). The discs at the end of the shaft are engraved with Runic ornaments. The other ends are in the form of a fish's mouth, which grasps the ring formed by four heads. The chains, when found, were connected by a decomposed piece of leather, and one has a very neat buckle. Portions have been gilt. From Queen Victoria Street, July, 1872. Pewter brooch, Saxon, Queen Victoria Street, July, 1872.

Mr. J. T. Irvine sent the following communication regarding John de Feckenham, last Abbot of Westminster :

"In going over the accounts of the Bath Corporation I came across an item relative to Abbot Feckenham of Westminster, which might, perhaps, be worth transferring to the pages of our *Journal*. It rather looks as if the late Abbot had quietly settled down in Bath as a builder in his old age. Feckenham was installed as Abbot of Westminster in 1555; deprived of his office, January 4, 1559; and committed to the Tower, May 20, 1560. It is not clear when he retired into Somersetshire; but this much is certain,—in 1576 Thomas Yarnar was mayor of Bath, and in the rolls of accounts of receipts and payments rendered by the chamberlains of that city, for this year, appear these items: 'Delivered to Mr. fekewand, late Abbot of Westminster, three tonnes of tymber and 10 fote, to build the house for the poore by the Whote bath, 33s. 4d. To him more 400 lathes at 10d. the 100, 3s. 4d.' I strongly suspect that by searching the Register of the parish of St. James', Bath, I might find the register of Feckenham's death, which took place in 1585; and also that of the last Abbot of Bath, who lived in a house in that parish, said to have been then, perhaps, the best house in the town."

Mr. H. Syer Cuming remarked that the entry respecting John de Feckenham in the Bath accounts, *sub anno* 1576, was not only of interest as pointing to an incident in the career of the last Abbot of Westminster, but also from the mention it makes of laths for building purposes. Such things are not very often named, and the period when they came into use is as yet undecided. Fosbroke, in his *Encyclopædia of Antiquities*, has a few lines headed "lath," but it may be a question if most of what he says does not refer to something very different from what is now understood by this title. His words are: "LATH.—The *bractea ligni* of Pliny, etc. Supposed by some the *templa* of Vitruvius, Festus, etc. In Ælfric's *Glossary* the lath is the *latta*; and in a charter of 1272 it is ordered that the laths be twelve palms long, and a *digitus* thick; which in the *Gemma Frisii* is three feet long, and about a quarter of an inch thick." The oldest laths Mr. Cuming had noticed

were a few attached to the timbers of the parge work of the outer wall of the Rectory House of St. Mary, Newington, lately pulled down, which was undoubtedly an erection of the sixteenth century. These laths were about an inch and one eighth wide, and three tenths of an inch in thickness, but were too much broken to tell their original length. Joseph Moxon, the hydrographer to Charles II, gives us this bit of information in his *Mechanic Exercises, or the Doctrines of Handy-Work*,—"Laths are made of heart of oak for outside work, as tiling and plaistering; and of fir for inside plaistering, and pantile lathing."

Bailey seems to have been one of the first of our lexicographers who inserted the word "lath" in a dictionary of the English language, although the word was in common use as far back as the days of Elizabeth and James. It occurs five times in the plays of Shakespeare. Benvolio, in *Romeo and Juliet* (i, 4), speaks of "a Tartar's painted bow of lath." "A dagger of lath" is mentioned by the Clown in *Twelfth Night* (iv, 2), and by Falstaff in the first part of *King Henry IV* (ii, 4). Demetrius says to Chiron, in *Titus Andronicus* (ii, 1), "Have your lath glued within your sheath"; and Bevis, in the second part of *King Henry VI* (iv, 2), tells Holland to get "a sword, though made of a lath." A weapon of this description is alluded to by Dryden,

"The god who frights away

With his lath sword the thieves and birds of prey."

The word "lath" is also met with in the writings of Bacon, where he tells us in his *Natural History* that "penny-royal and orpin they use in the country to trim their houses, binding it with a lath or stick, and setting it against a wall." It is somewhat remarkable that the word "lath" is omitted from the *Oxford Glossary of Architecture*; and this omission may, perhaps, be accepted as an excuse for the observations here offered.

It was remarked by Mr. E. Roberts, that he imagined Mr. Irvine's supposition that Feckenham "had settled down as a builder" was meant as a joke; for although abbots, no doubt, might have "built" these structures, as we say a gentleman "builds" his own house, he was neither an architect nor a contractor in a professional sense. With respect to laths, they were certainly in use two centuries before Shakespeare's time.

Mr. Hills thought that laths must have been used for aiding to cover roofs as long as tiles have been used. The word "lathe" will be found in the *Promptorium Parvulorum* with a double meaning to it: one meaning referring to the strips of wood used for fixing tiles; another, by which it appears that anciently a barn was often called a "lathe". The word is, therefore, certainly as old as the 14th or 15th century.

The Rev. F. Warre of Bere Regis having sent photographs of all the figures in the roof of the nave of Bere Regis Church (see pp. 289-294,

ante) to the Treasurer, they were handed round by the latter gentleman, who said that, after an examination of them, he was able to identify by their symbols, SS. Peter, Andrew, James the son of Zebedee, John, Philip, Bartholomew, Thomas, and James the son of Alphaeus. The other figures have either lost their symbols, or they appear too indistinctly to afford any designation to the figures.

Mr. Planché said that on the occasion of their visiting Bere Regis Church, it was of course impossible to reach the figures in question close enough to be able thoroughly to identify them. He had, however, at the time pointed out the fact that he recognised two of them as being the apostles Peter and James, from their symbols of the key and the pilgrim's staff and scrip. He was glad that a near inspection and delineation of them had led to more satisfactory results, and that Mr. Hills had thus been enabled to state unmistakably what they really were.

Mr. Edward Levien, Hon. Sec., in the unavoidable absence of Mr. W. de Grey Birch, read a paper by that gentleman on the "Life of St. Martial," which will be found at pp. 353-390 *ante*.

Mr. H. Syer Cuming read the following paper :

"ON A COPY-BOOK OF THE TIME OF CHARLES II.

"One of the quaint and favourite old rhymes found in the copy-books of former days set forth that

'The pen, an instrument tho' small,
Is of great use and benefit to all.'

And clear it is that this axiom was deeply imbued in the minds of the nations of antiquity, for it matters naught whether we call the implement wielded by the scribe a *stylus*, *graphium*, *plumbum*, *calamus*, or *penna*, the effect produced upon the tablet or the page is the same.

"Diodorus Siculus, when speaking of the education of the Egyptians, says 'the children of the priests are taught two different kinds of writing,—what is called the sacred, and the more general.' In Greece and Rome it was the duty of the *grammaticus* to teach his pupils both to read and write; and a mural painting at Herculaneum shows us how a neglectful or refractory scholar was punished with the *anguilla* or *scutica*, the lash of either of which was far more terrible than the stroke of the *ferula*.

"The aid of the writing-master was little sought during the mental bondage of the middle ages, and it was not until the sixteenth century that he met with anything like general encouragement. In the first half of this century flourished that prince of penmen, Angelo Vergecio, whose calligraphy was so surpassingly beautiful that 'to write like an angel' became a proverbial expression in regard to any fine writing.

"By the commencement of the seventeenth century the writing-

master had begun to be looked upon, in some measure, as an artist; and as the limner published his drawing-book, so did the caligraphist his copy-book. Among others who did so was John Davies of Hereford, preceptor to Prince Henry, eldest son of King James I. Davies, besides writing good Roman, secretary, court, text, and mixed hands, was also famed for writing in so small a character that it could not be read without the help of a magnifying glass. John Davies died about the year 1618, and his mantle fell to the share of his pupil, Richard Gething, who far exceeded his instructor in the caligraphic art, as may be seen by his *Redivivus, or the Pen's Master-Piece Restored*, thirty-four plates, oblong 4to, 1664. Gething, like Davies, was a native of Hereford; and Fuller, when speaking of these two (*Worthies*, p. 40), says: 'Sure I am that when two such transcendent pen-masters shall again come to be born in the same shire, they may even serve fairly to engross the will and testament of the expiring universe.'

"Martin Billingsley, though a good writing-master, did not come up to either Davies or Gething. His copy-book appeared in 1618; and both it and his *Pen's Perfection* were reprinted in the reign of Charles II,—a sure indication of the high esteem his talents were then held in.

"William Stokes was another writing-master of good account, who flourished in the first half of the seventeenth century.

"In the year 1631 was born the immortal Edward Cocker, who taught the arts of writing and arithmetic 'in an extraordinary manner' at 'his dwelling on the south side of St. Paul's Church, over against Paul's Chain'; and here, in 1660, he wrote *The Pen's Transcendancy*. Cocker died in the King's Bench Prison in 1677, and was buried in the church of St. George the Martyr, Southwark. Hatton, in his *New View of London* (1708), p. 247, says: 'In the passage at the west end, within the church, near the School, was buried (as I am told by the sexton) the famous Mr. Edward Cocker, a person well skilled in all the parts of arithmetic. He was also the most eminent composer and engraver of letters, knots, and flourishes in his time.'

"John Hawkins, author of *Clavis Omerii*, was a writing-master of note, who dwelt near St. George's Church, Southwark, and was known to fame as the editor of the first edition of Cocker's *Arithmetic*, which appeared in 1677. He died in 1695.

"At the dawn of the eighteenth century, George Shelley, writing-master of Christ's Hospital, London, held the highest place among caligraphists. He was born in 1666, and died in 1736, aged seventy. His copy-book, 'printed and sold by Tho. Bowles in St. Paul's Church-yard, and John Bowles at the Black Horse in Cornhill,' 1714, is an elaborate exposition of penmanship.

"At the same period with Shelley flourished Charles Snell, Thomas

Ollyffe, and John Clark, and at a little later time Joseph Champion, the long line of illustrious writing-masters closing with Thomas Tomkins, whose *Beauties of Writing exemplified in a Variety of Plain and Ornamental Penmanship*, in forty plates, appeared in 1777. Tomkins died Sept. 5th, 1816, aged seventy-four, and lies interred at Chiswick.¹

"Though not a copy-book, there is still so much about caligraphy in George Fisher's *Instructor, or Young Man's Best Companion* (London, 1750), that it merits notice in this place. It gives examples of 'an easy copy for round hand' (with the admonition, 'take great care, and you'll write fair'), 'the Italian hand, flourishing alphabet, secretary hand,' etc. With these are two pages of 'copies in prose, and clinking, in alphabetical order,' followed by 'short lines for text hand,' and 'double lines in verse'; the whole being prefaced by 'directions to beginners,' first in prose and then in rhyme,' the latter enjoining the writer to procure

'A pen-knife, razor-metal, quills good store,
Gum-sandrick powder to pounce paper o'er,
Ink shining black, paper more white than snow,
Round and flat rulers on yourself bestow;
With willing mind, these, and industrious hand,
Will make this art your servant at command.'

"But it is full time we passed to the immediate object of this paper, namely, a copy-book of the reign of King Charles II, which is kindly sent for exhibition by our valued associate, Dr. Kendrick. I say a copy-book; but it is, in fact, portions of two such books stitched together; the major part having been written by one Anthony Eaton, the rest by one John Marple, both having been employed in their respective tasks in the self-same year of grace, 1673. The MS., in its present form, consists of twenty-three leaves, measuring twelve inches in height by about seven and three-quarters in width. Only one side of each leaf is written on, and every copy begins with a very large and boldly executed capital letter; the whole alphabet originally, no doubt, having been represented, but the letters I, V, X, Y, and Z, are now lost. But the MS., in spite of its fragmentary state, is so curious, rare, and interesting, that no apology need be offered for a minute examination of its contents, and copious extracts from its folios appearing in our *Journal*.

"The first copy begins with the name Abraham, followed by a sort of epistle, thus: 'Sir, after my humble services presented to you, these are, therefore, to let you understand that I have, attending to your request, furnished you with those commodities which you sent for.' Then comes the alphabet in a single line, and beneath it the name of

¹ At the sale of the Leverian Museum in 1806, specimens of penmanship by Tomkins formed lots 862 and 3,492; and lots 863 and 3,500 were two examples of "*Vive la Plume*" by Brown of Norwich.

the scholar, 'Anthony Eaton, his booke, 1673.' And it may here be stated that alphabets and Latin sentences occur on several of the folios. Following the copies page by page, the second gives us 'Barnabas', and the first of a number of poetical pieces to be noted as we proceed :

'Beware to whom thou dost impart
The secrets of thy mind,
For fooles in fury will tell all,
According to their kind. Anthony Eaton.'

"Bearing in mind that each initial, in alphabetic order, indicates a fresh copy, it will be unnecessary to give the number of every page as we advance in our scrutiny.

" 'Charles the Second, by the grace of God, of Great Britaine, France, and Ireland, King, Defender of the, &c.

" 'Dorothea.

'Hector, Hanno, and Hanniball are dead,
Pompey and Pirrhus spild ;
Scipio, Cirus, and Cesar are alaine,
And great Alexander is kild.'

" 'Emmanquell.

'When as the charocco blowes,
And winter tells a heavy tale,
When pies and dawes, and rookes and crows
Doe sit and curse in frost and snowes,
Then give us ale.'

" 'Feamingham.

'O God, that art my righteousnesse !
Lord, hear me when I call.
Thou hast set me at libertie
When I was bound in thrall ;
Have mercy, Lord, therefor on me.'

"Beneath the above, and evidently in the handwriting of John Marple, is the subjoined, 'Aske of me, and I will give the y^e heathen for, &c.'

" 'Georgious.

'Like to a mourner clad in dolefull black,
That sadly sits to heare a heavy tale,
Soe must my pen proceed to shew the wracke
Y^e did with terroure Sion hill assaile,
That time Jerusalem, that city fair, was siegd and sackt.'

" 'Henrie the Eight, by the grace of God, of England, Scotland, France, and Ireland, King, Defender of the Faith. To all and singular his Majesties Justices of peace.'

" 'Justinian.' In this page occurs the same quatrain we have seen under the letter D. It is here followed 'By me, Jo. Marple, October 7th, 1673,' which seems to imply that the writer had murdered Scipio, Cyrus, Cæsar, and Alexander the Great.

“ ‘ Katherine.’ This name is accompanied by a quatrain in an odd sort of cipher, but the key to which is easily discoverable. The letter *p* is made to do duty for all the vowels, each one being thus distinguished. A single line across the down-stroke of the *p* implies *a*, two strokes *e*, three *i*, four *o*, and five *u*. With this knowledge we can read :

‘ A man in the wilderness asked of me
How many strawberries grew in the sea.
I made him answeare, as I thought good,
As many red herings as swam in the wood.’

The rejoinder is followed by a Latin sentence and date, ‘ Da tua dum tua sunt, post mortem tunc tua non sunt. An. D’ni 1673.’

“ ‘ Lincoln.

‘ From the beholding of my sinns,
Lord, turne away thy face,
And all my deeds of wickednesse
Doe utterly deface.’

“ ‘ Marmaduke.

‘ Come hither, fair virgin, and listen awhile,
Perhaps that in time I shall make you to smile ;
For if there be ever a lasse in this town,
I will have her love, for ile not have her froune ;
Therefore, my dearest, be ruled by me,
And lets joyne communion if we can agree.’

“ I have seen the above verse, or something very like it, on a roundel of the close of the fifteenth century.

“ ‘ Nicephorus.

‘ Mirth with thy labour sometime put in ure,
Y’ better y^a mayest thy labour endure.’

“ There is no separate heading for the letter O, but it forms part of the verse-copy :

‘ Of all the plagues uppon the earth,
That ever to man did fall,
Is hunger and a scolding wife ;
These two be the worst of all.

‘ October the Ninth, 1673.

‘ O tandem major pareas, insane, minori. John Marple.’

“ ‘ Principium.

‘ Saturne the first from Heaven did flye,
For feare of Joves artillerye ;
There lost his rule and regiment,
And led his life in banishment.

‘ Oct. 9th, 1673. By me, John Marple.’

And after the line of alphabet comes the prayer, ‘ Lord, in thy wrath reprove me not though.’

‘ Quarles was a poet, humane and divine,
And one that was learned in the Muses nine.’

"At the lower part of this page is a most puzzling kind of cipher, composed partly of figures and partly of letters; the numerals 1, 2, 3, 4, 5, 6, 8, and 9, representing the letters a, e, i, o, u, l, n, r. It stands thus:

'18th48y 21t48 2st 5295s p4ss2ss49 h535s 63b93.'

The Rev. Dr. Hume discovered this jumble to imply 'Anthony Eaton est verus possessor hujus libri.'

"'Ramphilus. Solvendum. Thomas.' Here is repeated the quatrain which Anthony Eaton wrote under the letter B.

"In page 20, as in page 3, mention is made of the monarch in whose reign this copy-book was executed:

'Unto great Charles,
Our most gracious king,
Lets honour give next God
In everiething.'

October 12th, 1673.'

"'William.

'When as fair Flora sate thrownd in her glory in June,
The pleasantest moneth of y^e yeare,
And Phebus' glistering beames did shine uppon me,
I laid me downe without (fear).'

"'For heare my task, the book itself, is done, for yeares and moneths in restless pases run. By me, John Marple.'

"Page 22, in the present arrangement of the MS., may have once been the beginning of the book. It displays a verse of mixed Latin and English doggerel:

'Cujus hic liber, if that you would know,
In duobus litteris I will you show.
Prima est A, splendat soe bright,
Altera est E in all mens sight;
Junge has litteras cunningly,
Et scias meum nomen presently.
Si meum nomen you chance to miss,
Aspice subter, and there it is.

'Anthony Eaton, October 12th, 1673.'

"Page 23 exhibits two bits of fancy writing, the one being the Lord's Prayer, and date, 1673, within the compass of a circle which may be hid by a modern shilling; the other the subjoined anagram, to be read either backward or forward, or up or down:

S A T O R
A R E P O
T E N E T
O P E R A
R O T A S

This anagram has a lozenge-formed border composed of interlaced zig-zag lines with roses at the angles.

"The twenty-three folios we have now analysed are contained in a parchment cover, a portion of a deed of conveyance of certain property to Anthony Eaton, no doubt the father of the young gentleman who subscribes his name to several of the copies. The deed bears date Nov. 25, 1666, and in it occur the names of Sir Richard Astley, Gilbert and Thomas Pegge,¹ Robert Fitz Herbert, Sir Aston Cokayne² and Thomas Cokayne; and on the *dos* may be read, 'Loving brother, William Eaton.'

"This present copy-book is the first example of such an object that has been brought to the notice of the Association, and in all probability long will it be ere another of equal date is submitted to us.

"The oldest manuscript copy-book I possess is seventy-nine years younger than the one we have been viewing, having been executed by my grandfather in 1752, when he was fourteen years of age. It is an oblong 4to, of thirty-six leaves inscribed on one side only, and stated on the title-page to be 'A Specimen of Writing in all the usual Hands now practis'd in England. By Richard Cuming, 1752.' The copies are in prose and verse, comprising aphorisms and extracts from favourite authors; the whole being bordered more or less elaborately with scrolls and flourishes, in which human faces, birds, fish, etc., are intertwined with much ingenuity and elegance. Several of the capital letters are exceedingly beautiful, surpassing in neatness and minute finish the best performance of either Eaton or Marple; and showing the influence Shelley still exercised over the art of penmanship,—an art which is now all but extinct.

"We continually hear that the 'schoolmaster is abroad'; and to judge from the wretched scrawling of the present day, we might well conclude that the writingmaster had returned to his mother earth, or else emigrated to some far off land unknown to us. It has been said that many persons consider it an act of vulgarity to write legibly; but surely it was never intended for us to deform and obscure one of the most precious and glorious contrivances which antiquity devised, and left for our comfort and behoof, and respecting which the poet truly declares:

'Great was that genius, most sublime that thought,
Which first the curious art of writing taught.
This image of the voice did man invent
To make thought lasting, reason permanent.
Whose softest notes with secrecy can roll,
To spread deep mysteries from pole to pole.'

¹ Was the latter father of Katharine Pegge, who in 1657, by King Charles II, became the mother of Charles Fitz Charles, Earl of Plymouth?

² This is the author of *The Obstinate Lady* and other dramatic pieces and poems.

Antiquarian Intelligence.

DURING the past year the first set of a most valuable series of photographs of various objects of antiquity in the British Museum has been published by W. A. Mansell and Co., of 2, Percy Street, Rathbone Place, W. It consists of upwards of a thousand plates, each 12 inches by 10 inches, representing about five thousand examples, and is arranged as follows :

Part I.—Prehistoric and ethnographical series. Plates 1-157.

Part II.—Egyptian series. Plates 200-317.

Part III.—Assyrian series. Plates 350-595.

Part IV.—Grecian series. Plates 600-785.

Part V.—Etruscan and Roman series. Plates 860-896.

Part VI.—Antiquities of Britain and foreign mediæval art. Plates 901-946.

Part VII.—Seals of corporations, sovereigns, etc. Plates 951-1041.

The photographs, which have been taken by permission of the Trustees, are executed by Mr. Stephen Thompson by the advice and under the superintendence of gentlemen attached to the various departments to which the objects represented may be severally referred ; and a descriptive catalogue of them has been arranged (approximately chronologically), with an introduction, by Mr. Charles Harrison. Each photograph is sold separately at two shillings, unmounted ; and the subjects are intended to "supply evidence of man's advancement from the lowest stage of his history to the latest epoch."

The Ancient Stone Implements, Weapons, and Ornaments of Great Britain, by our learned Vice-President, John Evans, Esq., F.R.S., F.S.A., is a most valuable addition to our archæological literature. Hitherto we have had no work which is worthy to be regarded as a text-book upon the stone period of England ; but Mr. Evans has now supplied this want, and has done for this country what Professor Nilsson has done for Scandinavia, and Dr. Keller for Switzerland in his volume upon the lake-dwellings of that country. Mr. Evans discusses the three subjects of the neolithic period, cave-implements, and implements of the river-drift, and under each of these heads are classified the forms peculiar to each period. The author argues most forcibly and cogently against those who still deny the succession of the stone

and bronze ages, and brings forward such a mass of fresh evidence, from ancient, classical, and other writers, as serves to render his position almost incontrovertible. The volume is illustrated by two plates and nearly five hundred well executed woodcuts, which considerably enhance its value; and it displays a degree of research, scholarship, scientific knowledge, and logical reasoning, which place it far above the level of any works which have hitherto been produced upon similar subjects.

A second edition of *Traces of History in the Names of Places*, by Mr. Flavell Edmunds, comprises all the matter contained in the first edition, with various revisions and additions. It is an interesting work, and supplies much information which is useful both to the antiquary and the general reader.

Mœurs, Usages, et Costumes au Moyen Age, et à l'Epoque de la Renaissance. Par Paul Lacroix (Bibliophile Jacob). In reference to this work we cannot do better than reproduce the following extract from a review of it which appeared in the *Athenæum* of 6th July, 1872:—"Of the numerous volumes which bear the name of M. Paul Lacroix, this is the most recent, and certainly the most magnificent. It is a complete sketch of the history of the subjects mentioned in the title, and of allied themes, such as the condition of the people in Europe, and especially in France; feudal and communal rights and privileges; the customs of the nobles, as well as those of the citizens and rustic population; cookery, hunting, amusements, trade, corporations, money, law, and justice; secret tribunals; the punishments which obtained; the Jews, gipsies, beggars, ceremonies, costumes, etc. Six hundred pages and nearly five hundred illustrations do not, of course, afford space and opportunity for more than general accounts of subjects so many and so recondite. The illustrations, both the chromolithographs and the wood-engravings, are excellent. The former, being chiefly reproductions from illuminations in MSS., are as nearly perfect as they can be. M. Kellerhoven, who produced them, never did better, and he has been eminently fortunate in his subjects. The woodcuts are excellent, worthy of French skill in these matters." From these remarks, the scope and value of M. Lacroix's work will be apparent, and the praise bestowed upon it is not in any degree less than that which it deserves."

The following most interesting letter was published in the same periodical, in reference to the discovery of antiquities at Yecla:

"Madrid, June 26, 1872.

"Near the village of Yecla, in the province of Murcia, in Spain, there is a hill called 'El Cerro de los Angeles,' owing to the numerous

fragments of statues which have been discovered near it. A little more than a year ago the heavy rains, or some other circumstance, brought to the surface some fragments of antique statues, which attracted great attention, and caused excavations to be made in the locality. The result could not be more satisfactory. The ruins of a temple appeared, a considerable number of stone statues, and a large quantity of small objects of earthenware and bronze. Part of these objects have been bought for the Archæological Museum of Madrid, and of these it is my intention to give a brief notice. I regret not having been able to study the other antiquities found at Yecla, for it is probable that the sight of them would have helped to resolve some of the most difficult questions.

"The antiquities of Yecla do not all belong to the same period. Some are, in my opinion, anterior and some posterior to the Christian era. In all of them there is a marked oriental influence. The most notable of all these antiquities is a series of female standing statues with most curious emblems and vestments connected with the pagan mysteries, which were propagated among the Romans in the first centuries of the empire. As it is not common to meet, in any collections, with specimens of this period as important as these, it is necessary to call the attention of archæological students to the antiquities of Yecla.

"The specimens bought for the Museum at Madrid consist of a large quantity of heads of statues, some of which have an archaic type. The female statues, to which I have already alluded, are of different sizes, most of them smaller than life : about a dozen in all. Several statues without attributes, fragments of others. Among these is one with the inscription, L.LICNI, a Cerberus, a phoenix, a hippopotamus, a *hippocampe*, and several small bulls, a sun-dial, the ship *Argo* (?), separate vases (and of the same form as those which appear in the women's hands), earthenware lamps, and vessels of different kinds; and small pieces of iron, bronze, and lead. Some of these objects have Greek inscriptions:

"The heads which possess an archaic type are of different sizes. Some are male heads with an ear-ring hanging from the ear,—an ornament very rarely used in Greece or Rome, but very common in almost all the nations of the East. Others have a helmet fastened to the skull in the same way as the wigs which figure in the Asiatic and Egyptian statues. Some of these heads are of natural size, and their hair is divided in symmetrical sections like an imbricated pattern, not unlike the sculptures so often found in the ruins of the Grecian colonies. Part of these heads have the same artistic character as the interesting statues which have been discovered lately in the Temple of Venus of Golgi in the island of Cyprus. Some of them are exactly like Etruscan models. One small head, especially, is, by its modelling, the form of its eyes, and the cap which covers its head, identical with a terra-

cotta head at the Museum of the Louvre, and is similar to a multitude of specimens of this style in different collections. The greater part of these heads are well proportioned, and in some there is great delicacy in the way they are modelled. Judging by their archæological character, I believe some of these specimens to be anterior to the Christian era; and it is probable that the 'Cerro de los Angeles' was the seat of different civilisations, unless some of these objects proceed from different localities.

"The most interesting and curious, if not the most ancient, of the antiquities found at Yecla is a series of female standing figures, about twelve in number, four of which have large conical headdresses, and the body covered with drapery in symmetrical folds. The remainder have smaller headdresses, although richer in ornamentation, and necklaces in the form of a cord or plait. All these statues hold a vase in their hands, at the height of their waist. One of the figures holds the vase with one hand, and in the other has an object which appears to be the flower of lotus. Another has her hand lifted to her shoulder, in the same way as the figures of the thirteenth century which hold the cords of their mantles. The most remarkable of all is a figure which holds a vase from which flames issue. On her breast is a large necklace with a representation of the sun and moon and a star; and on a zone of the interior tunic, at the height of the knees, several attributes are engraved. The execution of these sculptures is coarse, indicating that they were made by unskilled hands rather than at a period of complete decay. The fact of their being made of the same stone which is found in the locality renders it probable that they are the work of artists who worked apart from the principal centres of culture. The roughness of these sculptures does not, however, prove that they belong to a period anterior to the Christian era, for they do not possess the archaic character of the heads to which I have before alluded, and which are well known and very common. They must be considered, in my opinion, as of an epoch posterior to the birth of Christ, and earlier than Constantine.

"The antiquities found at Yecla are not of Christian origin, for among them there is not a single one which can accommodate itself, without violence, with the representations which have reached us of the art of the Catacombs. It does not either appear that they can be attributed to any of the sects which were derived from Christianity, although the objects found at Yecla possess many points in contact with the Gnostics, who exercised so great an influence on iconographical subjects. It is well known that the Alexandrian and Christian Gnostics introduced in their mysteries a multitude of practices of the Oriental religions, and applied them to the most solemn ceremonies of their faith. Mithras was considered by them a type of Christ, and his

rites and denominations were amalgamated with the Christian ritual; and the adoption of this system continued to influence Christians and Gentiles, and obliged them to combine their symbols. I do not know if, in the other antiquities found in the locality, these simultaneous attributes are to be found; if so, I shall have to modify my opinion on this subject; but in the collection at the Museum of Madrid I do not see signs enough to shake my belief. All the objects there accommodate themselves without difficulty to the descriptions which have reached us of the different religions introduced into the West in the first centuries of the Empire, composed of Asiatic and Egyptian elements, and remains of the mysteries of the Dionysian cycle.

"These and other details prevent us from considering these objects as posterior to Constantine. They possess no true analogies of form with Byzantine remains. The name of *L.LICNI*, which is visible on the fragment of a statue alike in execution to one of the female figures, would not have been employed with the same formula in the fourth century. The shape of the phoenix accommodates itself with the description which the early writers have given us. The Gnostic rites and the pagan mysteries must undoubtedly have lost all or most of their importance under the Christian emperors. St. Jerome records the fact of the prefect Gracchus, who overthrew, burnt, and destroyed the cave of Mithras 'and all those monstrous images which served for the rites of those that initiated them.'

"The Persian adoration of Mithras was introduced in Rome after Pompey's conquest of Pontus, and was soon converted into a popular religion. The adoration of Diana and the Egyptian Jupiter (Isis and Serapis) was introduced in the time of Sulla, according to Apuleius, and underwent different contrarieties until the time of Vespasian, in which it was definitely established, and lasted until the complete propagation of Christianity. The contemporary authors tell us that the Romans became so fond of these new deities that the Greek and Roman gods lost all their influence, and the new religion was extended as far as the most distant and remote parts of the empire. Its novelty, and the fact of its being surrounded with mysteries which to a certain degree had substituted or reformed those celebrated by Dionysus, increased its popularity so much that the Emperor Commodus himself became one of the initiated.

"The sculptures found at Yecla correspond to this mixture of mystic rites of the different foreign deities which were imported at one time into the Roman empire.

"The most interesting of these statues appears to be a sort of Panthea, from the multitude of attributes which distinguishes it, and is completely connected with the religion of Mithras. This statue, already mentioned, represents a female holding a vase, with fire in her

hands ; and wearing a necklace with a representation of the sun, the moon, and the stars, round her neck ; and a zone, with different signs, round the lower part of her tunic. On this band are sculptured the sun, the moon, the serpent, the bird, the three wheat-ears with which the tail of the bull of Mithras terminates, and two attributes which are doubtful, but seem to be the scorpion and the ant. There is no doubt that these attributes, and those of the necklace, correspond to Mithras, the god of sun and light, for they constantly appear in the numerous artistic representations of the Roman times, existing in the different museums, of Mithras sacrificing the bull. In France, in the Tyrol, and in southern Germany, other monuments have appeared of this religion, which it is believed was carried there by the Roman legions.

"The vase of fire agrees also with the Persian god, for Mithras in his origin personified the ray of fire which started from the sacred mountain ; but the idea of an emblem of this kind was probably combined with other mysteries of the period, for many writers allude to the modifications this religion underwent in the times of the empire. In mystic creeds every object has a special signification ; and in the mysteries of Dionysus the vase was employed in several ceremonies, and symbolised the highest ideas. It was called a receptacle for souls, in allusion to Proserpine, who enclosed the souls which descended to earth inside a glass, as if it were their prison. To this must also be added the importance of purifications by means of fire, torches, and sulphur, which in some localities, as in Egypt, had relation to Hercules burning himself on the Cæta ; and others probably alluded to the ancient traditions of Dionysus, who was considered born of fire. Jamblichus says also that 'the soul, when purified, takes the form of fire (*igneam ostendit figuram*), shining at the same time in fire and light ;' and Apuleius, describing the procession of Isis, speaks of a cup '*in modum papillæ rotundatum*,' which was carried by one of the ministers to pour libations of milk. Some of these vases exist among the antiquities found at Yecla, which are at the Madrid Museum. I think the vases carried by these statues, and those that are separate, are intimately bound with these rites ; and the small bulls may well represent the Mithrian or the Egyptian bull, or the august solar bull, the ancient emblem of Dionysus.

"The same oriental and religious influence is to be observed, as a general rule, in other representations of animals of this collection, such as the phoenix, the hippopotamus, and Cerberus. The phoenix was considered in Egypt as an emblem of the sun, and ancient and modern authors have written extensively on this fabulous bird. Its principal locality was in the Temple of the Sun at Heliopolis, where mythological tradition tells us it went to consume its reproduction under different forms which symbolised astronomical combinations and divisions of

time. It is considered an allegory of the renovation of time in determined cycles. The classic authors, beginning with Herodotus, who have preserved this tradition, vary somewhat in details; and it appears to me that the phoenix found at Yecla, placed with extended wings on a funeral pile, accommodates itself to the descriptions of Lucian and Pomponius Mela more than to any given by other writers. The phoenix was adopted by the early Christians as an emblem of the regeneration of the empire under a new religion and a new dynasty; but in none of the representations known, until the present day, of the Christian or Gnostic phoenix, is there any similarity with the pagan one. The Christian emblem is represented standing on the palm or on a globe, and generally crowned with the nimbus.

"Another of the animals found there is the Cerberus, who appears with a rude figure by his side, with one of its feet on the animal's back. Unfortunately the upper part of this figure is wanting, and therefore there are no attributes to distinguish it; but, judging by other monuments of classic antiquity, the figure represented must be Hercules or Orpheus, although I am decidedly of opinion that it is Hercules. Orpheus is generally represented naked, by the side of Cerberus, whom he endeavours to distract with the sounds of his lyre, in order to recover from hell his wife Eurydice. Hercules is also represented naked, by the side of this animal; but in the act of carrying it off, charming or vanquishing it; and as this mutilated figure rests his foot on the animal's back, it is probable that this figure is a Hercules. When the adoration of Serapis and Isis usurped the place of the principal deities of the Grecian Olympus, in the first and second centuries of our era, the Cerberus becomes one of their attributes. Macrobius alludes to this.

"There is another sculpture representing a quadruped, with short legs and a small appendage on its nose, which at first sight seems a rhinoceros. The general structure of the body and the head and tail assimilates it, however, to a hippopotamus, and it is very like the animals of this class published in the *Antiquities* of Caylus and other authors. Both these animals denote oriental Providence, and both are considered by ancient authors as emblems of evil. The hippopotamus symbolised the impure, the ungrateful, and unjust man; and was dedicated to Typhon in Egypt, who represented the evil principle. This animal and the Cerberus lead one to suspect there might be a small sanctuary at Yecla (*Typhonea*), as was the custom in Egypt.

"The slight indications I have mentioned are, in my opinion, sufficient to give an idea of the importance of these antiquities. I do not enumerate many small objects which are not without merit, and I leave others undescribed; but it is my intention to publish a more extensive account of the antiquities of Yecla when it will be possible to examine

the remaining sculptures found there, which are more numerous than those existing at the Museum. Meanwhile I understand that competent persons intend to publish, very shortly, special works on the subject, which will increase the interest, and be of great importance to archæological students.

“JUAN F. RIANO.”

Mr. J. O. Sandford of 25, High Street, Shrewsbury, the publisher of our learned Vice-President Mr. Thomas Wright's *Uriconium*, has announced the completion of this valuable work. Its proposed object was “a complete account of the researches which have been hitherto made on this interesting site, illustrated and explained by a comparison with the similar antiquities found on different sites in Britain, as well as in other parts of the Roman empire; a history, as far as can be traced from existing materials, of the Roman occupation of this part of the island; a complete account of the discoveries which have been made on the site of the city of Uriconium; and an attempt to display, by means of these, the condition, life, and manners, of the Roman inhabitants of this island.” The learned author's reputation as an antiquary is a sufficient guarantee that he has fully carried out the professions he has made; and he has produced, upon a subject which he has made, so to speak, peculiarly his own, a volume which is full of interest to the antiquarian, the historian, and the general reader. It is a well known fact that Mr. Wright has expended a vast amount of time and labour upon the excavations at this ancient, buried city, of which he so ably treats in the volume now completed; and there is no doubt that the works which have been carried on there, under his personal superintendence, have added considerably to our knowledge of the history and condition of our island during its occupation by the Romans. The results of his discoveries are set forth in his present book, which deserves to meet with a success commensurate with its merits.

Although, during the past year, death has removed “Flint Jack” from among us, that ingenious artist has found an imitator. At the last meeting of the Royal Historical and Archæological Society of Ireland, at Kilkenny, Mr. Wm. Gray exhibited a seemingly antique bronze sword, but pointed out that it was in reality a counterfeit. He added that a regular manufacture of archæological forgeries of this and a similar kind was now being extensively carried on in Ireland.

The following extract from *The Antiquary* of 16 Dec., 1871, will be read with pleasure by all archæologists, and especially by those who are more particularly interested in Oriental history and antiquities:—
“The local authorities in the Oosoor Talug, of the Salem District, in Madras, have sanctioned the sum of two hundred reals for the opening

of the cairns and cromlechs which exist there, with a view of collecting some specimens of ancient weapons of warfare. These weapons will be placed in the London Museum.

"The golden *Htee*, made of solid gold, ornamented with rubies, and presented to the Shoay Dagon Pagoda by the King of Burma, was expected shortly to reach Rangoon from Mandalay. A high Burmese official, a hundred soldiers, and several *phoongees*, were to accompany the *Htee* as an escort. *The Rangoon Gazette* says that there is an old Burmese prophecy to the effect that when the King of Burma crowns the Shoay Dagon Pagoda, he will recover possession of Pegu within a year from that date."

Mr. William Dodd of Newcastle announces that he is preparing for publication, in one volume (8vo), *Bibliotheca Northumbriensis et Dunelmensis*, a biographical account of books, pamphlets, prints, maps, etc., printed on the history, topography, antiquities, family history, biography, etc., of the counties of Northumberland and Durham. This work, which has been many years in preparation, will be put to press as soon as a sufficient number of subscribers is obtained to guarantee the publisher from any loss. Intending subscribers are invited to send in their names as early as convenient.

The first two Parts of the *Ephemeris Epigraphica*, a new journal devoted to Latin inscriptions, and published by the Roman Archæological Institute, have been issued. They are full of valuable and interesting matter.

Our Hon. Palæographer, Mr. W. de Gray Birch, has announced for immediate publication his *Fasti Monastici Ævi Saxonici, or an Alphabetical List of the Heads of Religious Houses in England previous to the Norman Conquest; to which is prefixed a Chronological Catalogue of Contemporary Foundations*. The title sufficiently indicates the scope of the work and its value to all those who are interested in early monastic institutions. The price of the volume is 5s., and Mr. Birch will be glad to receive the names of intending subscribers as soon as possible.

Members are informed that it is in contemplation to commence a new volume of the *Collectanea Archæologica*, Part I of which will contain, among other papers, the first Part of a *Dictionary of British Costume, Civil and Military, from the Earliest Period to the Close of the Eighteenth Century*, with illustrations, by J. R. Planché, Esq., Somerset Herald. Each Part will be issued to members at 10s., and to the public at 15s.

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ERRATA.

- Page 38, line 3, for *eat* read *eal*.
„ 55, l. 50, for *NETHAMTONE* read *NORTHAMTONE*.
„ 59, l. 27, for *nigrw* read *nigræ*.
„ 59 and 60, for the divided letters *æ* read *æ*.
„ 153, l. 18, *dele* therefrom.
„ 159, l. 22, for *at* read *to*.
„ 206, l. 18, for *patonée* read *patonce*.
„ 228, l. 4, for *rencounter* read *encounter* ; l. 18, for *chesnut* read
chestnut.
„ 238, l. 5, for *Nicoea* read *Nicæa*.
„ 251, l. 25, for *sustinabit* read *sustinebit*.
„ 276, l. 22, for *accabellorum* read *scabellorum*.
„ 277, l. penult., after *Mazero* *dele* the full point.
„ 278, l. 14, after *Æneum* *dele* comma.
„ 280, ll. 11, 17, 25, for *Parna* read *Parva*.
„ 299, l. 14, for *Edward* read *Stephen*.

